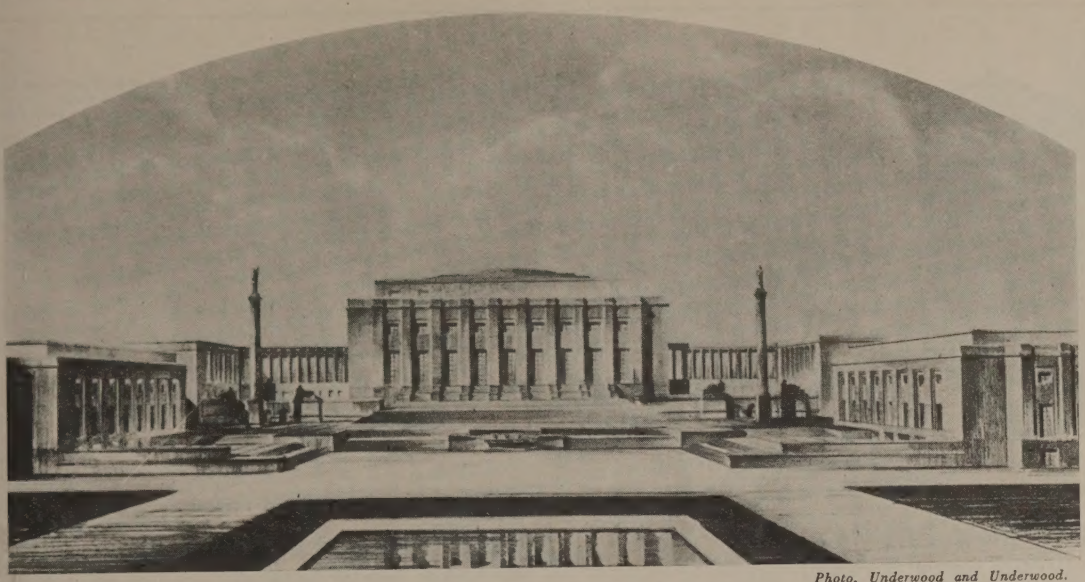

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NEW PALACE OF THE LEAGUE OF NATIONS

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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HUGH S. MAGILL, *General Secretary*

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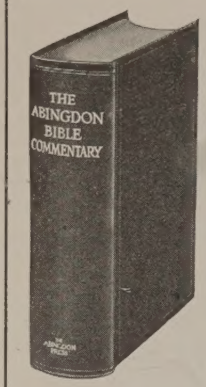

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Editorial

"It Shall Not Be Again!"

THIS issue of the *Journal* will reach its readers a scant week in advance of a significant world event. That event is the opening of the World Disarmament Conference in Geneva, Switzerland, on February 2. Upon the results of this Conference hang important issues for the human race. The work of Christian parents, of pastors, of religious educators, and of all who have a deep appreciation of human values will be either much more difficult or much more fruitful, depending upon the degree to which this Conference fails or succeeds.

Since the Conference will be in session for several months, the *International Journal* for three successive numbers will give pictures on the cover dealing with World Peace. The picture this month portrays a statue erected in Lincoln Park, Chicago, entitled "The Doughboy." As one looks at it he must feel that out of the dark shadows of war there appears the light of a new day, born in the words of those who declare—

"It Shall Not Be Again!"

Values

AMONG our Christmas letters was one from our very dear friend, Mr. J. L. Kraft, Treasurer of the International Council. Mr. Kraft has had his share of troubles and vicissitudes during the past year. His letter reflects such a strong Christian faith and such a fine philosophy of life that we wish to share it with our readers.

"Values . . . values . . . on every hand I hear people speaking of values. Sterling is debased, the franc has depreciated, even gold has ceased to be the standard of value in many countries. Like a house of cards, values are tumbling about us until we are bewildered by our own helplessness.

"I am writing this Christmas letter at the Presbyterian Hospital. I have been here four weeks. I am told that I approached the great divide. I like to think that such was the case.

"I have rediscovered values that never fade, values that are the same yesterday, today, and forever. A friend whom I have learned to love almost as life itself said: 'I am not a praying man, but on the morning of your operation, I prayed for you.' A friend would do that. The value of a friend is still at par.

"Home, how I long for home! The value of your home and mine has not depreciated one iota. Love abideth . . . faith is fixed . . . charity is steadfast . . . hope is eternal. We have not the power to change these values if we would.

"About nineteen hundred and twelve years ago, a tall serious-faced young man worked with saw and plane fashioning things of wood. He was known as the carpenter of Nazareth in Judea. He it was who was born on Christmas Day, nineteen hundred and thirty-one years ago. He fixed the value of the great worthwhile things of life. For all these years they have never fluctuated, and we know they never will.

"Friend of mine, let us possess ourselves of these eternal values in their fullness. Peace and satisfaction will be ours. A new hope will spring up in our hearts, and the future will be full of promise."

Whence Cometh Worship?

THE *Journal* this month gives an especial place to articles dealing with worship and prayer. In its illustrations, in its editorial treatment, and in many of its articles, this phase of Christian experience and its place in Christian education are dealt with. The significance of worship, its importance in modern experience, and suggested principles and procedures by which worship experience may be made most fruitful for children, for youth, and for men and women, are treated in the leading articles of the number. Such a treatment will have an especial significance in the light of the suggestions for worship programs that appear in the *Journal* each month.

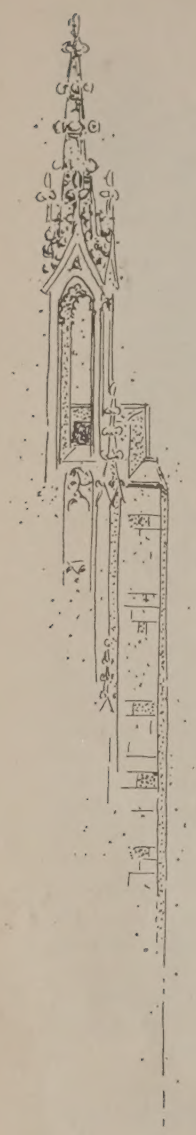
The special articles in this number should be read in close connection with those in the January number dealing with ways by which educational experience may be made religious. They will also have a definite relationship with the articles to follow in the March number which will be built around "Easter and Loyalty to Christ."

The Art of Being Good Attractively

A YOUNG man, an explorer of life's mysteries, asked this disturbing question the other day, "Why are many *good* people so hard to live with?"

There are two radically different types of people who menace the idealism of youth. There is the scamp who makes a fine art of his deviltry. His escapades into the moral borderlands are so romantic and interesting that he becomes a hero. He glorifies impulse with the zest of adventure and the thrill of exploration. Under his skillful artistry common sins become glamorous and winsome. On the screen, in the sensational news column, and amidst the slush of the "confession" magazine the evil life is so heroically presented that the idealism of youth is dangerously intrigued.

The other menace is found in those parents and teachers who live the good life, but who do it in an insipid, intolerably dull, and hopelessly boresome fashion. Such a leader may be painting the good life as a forbidding desert within which an occasional sin would seem to some like a refreshing oasis. The dull saint endangers youth about as much as the hilarious sinner. It is easier to strip sin of the lure of its artistic trappings than to divest



goodness of the handicap of dull stupidity.

The influence of a parent or teacher depends more on how attractive he is than on the kind of moral character he has. It is as much the obligation of the leader to be attractive as it is to live the good life. One dare not, of course, be attractive at the cost of moral goodness. But it is futile to have a kind of moral goodness which is unattractive or even uninteresting.

And it is not the beauty parlor kind of attractiveness which is suggested here. A misshapen little hunchback, who had never known a moment of freedom from pain, was one of the most attractive and influential Sunday school teachers which one young person ever had. A beautiful personality had acquired skill in using an unattractive and pain-racked body as its instrument of expressing love, adventure, and high courage.

It is not enough to be good in a negative self-restraint. It is not even enough to be good in a positive aggressiveness. Goodness must be interesting, adventurous, thrilling, alluring, if it is to become contagious. A course in The Art of Being Good Attractively could well be a prime requirement in Christian leadership.

When Our Pupils Feel Themselves Above Us

A CERTAIN stepmother suddenly discovered that she had been clumsy and unsuccessful in finding her way into the affections of her twelve-year-old stepdaughter. When she began to study the situation she ran plumb against the devastating fact that this twelve-year-old felt herself to be very much superior to the grown woman. She did not say so and she would not have been able to analyze her own feelings probably, but nevertheless her attitude, her manner, her way of responding to situations, and her words clearly indicated that she regarded herself as in many ways above her mother. In another home another case developed so much similar to this that one suspects the experience to be not at all uncommon.

Many Sunday school teachers and others live in this same sort of a situation even though they know it not. It may be because a pupil comes from a better home than the teacher or rides in a better car or dresses in a little better taste or is familiar through reading with a wider range of knowledge. Whatever the cause may be, children have a strange and disturbing knack of feeling superior to us who are older and in that sense of superiority we find a serious stumbling block in our path to effective leadership.

This ability of the child to retire into the comforting security of its own fancied superiority is the way by which inscrutable child nature protects and fortifies itself. In some cases this is caused by the child's reaction to our foolish competitive society; in other cases, it is caused by adults' trampling on child rights; in other cases, it comes from the fact that some of us adults who are made to feel inferior with our adult companions are mean enough or thoughtless enough to "take it out" on the children whom we know. Whatever the cause the fact of this attitude within children remains.

Its remedy does not lie in the direction in which many readers will suppose. To answer a child's feeling of superiority by asserting and demonstrating one's own is no solution. Perhaps once this feeling of childhood has developed there is no solution. The only adequate answer lies within an approach to childhood that makes the sharing of life between young and old a joyous and satisfying adventure, a sharing of life in such a way that not only the virtues but the mistakes of the adult are accepted naturally and those of the child are put upon the same level. Thus two individuals, one somewhat more mature than the other but both sharing a process of growth, move forward together without either ruining its own spiritual growth by a fancied superiority.

What Can One Person Do?

GREAT social calamities seek us out, innocent though we be, and make us suffer as individuals. A paralyzed economic system visits tragic destitution upon millions. Municipal bankruptcy threatens to close Chicago's public schools, during the very time when an investigation reveals the squandering of millions of the city's funds in corruption and padded pay rolls under the "whoopee" regime. Selfish nationalism threatens the success of the first World Disarmament Conference, when it is quite evident that its failure would involve a major calamity to practically every person. The close-knit and wide-spreading fabric of our modern life enmeshes every individual in tragic personal loss from any breakdown in our social machinery.

What can we as individuals do to protect ourselves and to ward off such calamities? What can a lone person do to keep the economic system upon which his welfare depends from collapsing about him? Beyond paying his own taxes, what can a single patron of the Chicago schools do to keep them open? What can a citizen of one nation do to insure world disarmament? One can suffer if the social structure fails, but what can he do?

Einstein has stated that an attitude of absolute war resistance on the part of only two per cent of the citizens of a nation would make participation in war by that nation impossible. One person can be the nucleus of a group of such two-per-centers. And two per cent of the people have often changed the ninety-eight.

In Pittsburgh recently the Federation of Adult Bible Classes arranged a "Better Government Conference" in which a thousand determined citizens gathered and shook the citadel of political corruption with their measured tread. One person had to be the starting point for that movement and one person could start one like it anywhere.

Our churches, working in their characteristic isolation and independence, help the individual to develop spiritual reserves with which to meet these major calamities. Occasionally a church does something sufficiently spectacular to gain a moment's notice from the whole community. But the religious forces of the community or nation seldom bring to bear the impact of their united strength intelligently delivered, against any great menace to hu-

n welfare. An individual can demand that his church ng him into such relationships with other individuals his community and nation as will enable them—as ristians—to count in determining their own destinies h respect to these major social issues. A divided urch will never unite the world in goodwill and peace. the individual cannot be made really to count by relat- himself through his church to millions like-minded h himself, then surely his church has failed him at a int of desperate need. It is the task of the individual to ld his church to this its central task.

Beware How You Worship!

PROTESTANTISM is now witnessing a revival of worship. Almost a new movement, built around the worship experience, has sprung up.

This new interest expresses itself in many ways. We ve a growing use of responsive readings, of forms and ner liturgical devices, of robes and gowns for minister d choir, of processionals and recessionals, of musical sponses, and of other expressions of religious feeling. en church architecture has changed; many Protestant urches have gone back to Gothic buildings, and in their rangements of reading desk, pulpit, choir, and commun- n table have suggested forms of worship against which otestant opinion at one time strenuously protested. ooks on worship are numerous and widely read.

This movement has, of course, had its influence upon ligious education. But for leaders in religious educa- on, there are three warnings to be sounded.

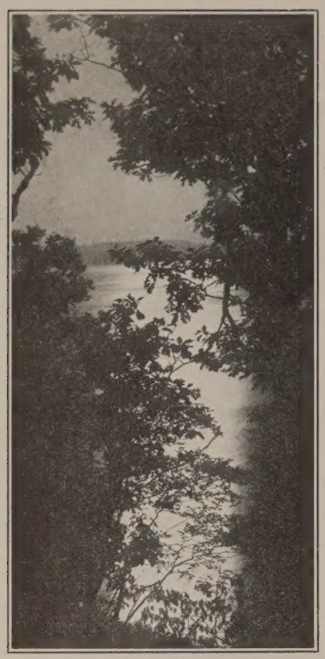
First, let us beware of *worship that merely establishes w forms without the development of a new vitality in perience.* Worship in its historical beginnings was ever a matter of established forms but was an outreach f vivid and transforming experience. The Psalms, for xample, were originally written because men had had n experience of the care and protection of God. To ex- ress that experience they broke into the artistic forms at they knew best, which were poetry and music. Any- ne who has read such a powerful modern novel as *Job*, y Roth, has seen what a purely formal repetition of the salms may mean in the life of a man. And many of s repeat them in church with an equal futility. As a re- ult much of modern worship is an outcome of reasoning n the wrong direction. For example, we see a hymn, a rayer, a piece of devotional literature that was caused by vivid personal experience and we jump to the conclusion at if we repeat or sing these words we will in some ysterious fashion repeat the experience. Such, of ourse, is not the case. While there is a place in all genu- ne worship for form and order these do not in themselves uarantee sincerity and depth in a worship experience.

This is not to say that there is no place in modern orship for repetition of hymns and other devotional ma- erials that have grown out of the experience of others. t does mean, however, that the use of these materials uts a very severe demand upon us. For example, we annot take a group of young people and inspire them to he emotions and devotion of the martyrs simply by an- ouncing that we are going to sing "To the Knights in he Days of Old." That hymn or any other challenging ymn like it does not automatically develop this spirit of onsecration. If, however, the young people who are to sing it have, before they sing, gone through a vital experience such as they would have by studying the life of Jane Addams, or by listening to an address or talk by some person who can embody in his own presence and message the modern significance of chivalrous and sacrificial service, *then* the singing of such a hymn becomes an element of power in a service of worship. Under these circumstances the spiritual values expressed in this literature enters our own experience and so it becomes valid; otherwise it is only an empty form.

Second, let us beware of *worship that is a pleasant way of escaping the hard demands of reality.* Many serious-minded people fear that the modern revival of worship is not entirely a healthy spiritual experience. It indicates in many cases the lack, and not the presence, of deep religious life. It is for many people, one fears, a way of escaping the thorough-going demands of personal and social living. When the ideals of Jesus seem in danger of getting hold of us and of changing our comfortable established ways of living, then it is easy to seek relief and escape in worship. We can work off our emotion and enthusiasm by quoting beautiful poetry, by singing hymns, by admiring nature, by thrilling over sunsets and mountains, and by raving about our "mountain-top experience." If too close a contact with the disturbing influence of Jesus threatens to upset our established grooves, it is very comforting to attend a church service where everything runs according to custom and where the disturbance of change and growth is unknown. Worship is dangerous at this point. It substitutes a second-hand or borrowed experience for a first-hand experience in Christian living. Worship at its best interprets reality and empowers people to meet it instead of helping them to avoid it.

Finally, and with a warning of a different sort, one should beware of *worship when it is deep and genuine and is rooted in the actual experiences of life.* When it becomes a part of the on-going stream of our daily living and in turn influences that stream, it becomes a transforming power. To worship, in meditation and in prayerful purposing, just after a challenging discussion of world peace, may commit young people forever to a sacrificial opposition to any participation in the war system; that commitment may, twenty-five years hence, send those young people to jail; and they may be the children of the one who reads, or of the one who writes, these words. Worship, when it actually is a part of one's moving experience, will never leave us quite our complacent selves again. If worship of this sort grips the church it will never be the same easy-going church again.

So, then, let us beware that we worship not in formal fashion lest we become futile, and not as a way of escaping reality lest we be deceived, knowing full well that when we worship in sincerity and in truth we become changed in inward purpose and outward act.

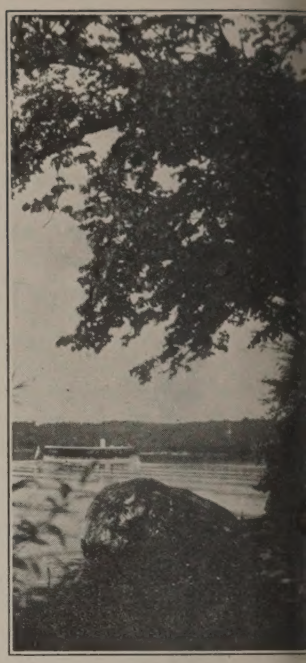


A Quest in the Out-of-Doors

A Study in the Translation of God

By

O. G. Herbrecht*



Don stood before a hundred fellows on the hill overlooking beautiful Lake Geneva, in Wisconsin. It was sun-set time and the Vesper Hour. He was telling the boys about his own Christian Quest.

"A few years ago," said he, "another fellow and I were sitting one night along the shore at Conference Point. There were just the two of us. The Camp was asleep and there was moonlight on the water. We didn't talk—just sat there. We had not come to talk. Rather had we come to find, if we could, some personal, direct touch with the spiritual, with infinite things. And all at once there were three of us, my chum and I—and the Other One. Somehow He had come to us and I knew He was real."

If the reader knew Don he would understand *how* real He had been to him ever since, and what a beautiful thing his faith had become during the succeeding years, a faith that has wrought in him a manhood exceedingly strong and attractive.

It seemed such an odd experience for a young fellow of the twentieth century, a fellow vibrant with the joy of life! I wondered, as he told it, whether it had been merely an emotional experience induced by his mood of the moment, or whether it might so happen to anyone who honestly sought to find Him. So I set out to prove for myself Don's quest, and accuse him of the play of psychology, if I could not. Yet I went sincerely and in the hope of finding Him, for a professional worker in religion feels sorely the drain upon his spiritual resources and the constant need for new experiences with God. The Camp had gone to bed and the shore-path was deserted. It was moonlight again and the lake was a glorious jewelled mirror. White, quiet stars blazed overhead and beyond the water was the dark fringe of the farther shores.

I sat where some poplars, close to the shore, whispered with the help of the night wind, their secrets of the trees to the heart of the sea, and I thought of Him who lon ago had also loved a lake like this and walked its shor

And soon there were two of us—He *had* come.

There are many who in past years have come to kno Geneva or some sacred outdoor spot like it as their tryst ing place with God.

Now I do not mean to record here a magic formul whereby one may realize God just by sitting on the sho of a moon-lit sea. I am sure that thousands never fin Him there at all, for one finds only what one seeks—an when. There must be a quest in the heart. The night, th silence, the beauty, the soft music of the water, these ma be but the ministering spirits of Him.

Sacred outdoor shrines have become more than merel places for people to go for a summer conference. The have become symbols of an Ideal. They are the crystal lization of the most serious need of modern youth—a clea direct awareness of God, something very unprosaic, un scientific yet absolutely essential in the growing of a bal anced life. That need is more than decent behavior, i reproachable conduct, moral conformity or Christia craftsmanship. It is the inclusion of the personality o God in the structure of life. "O Master, let me walk wit thee" needs be the theme song for youth as challengin as "I would be true for there are those who trust me. The latter is excellent for Christian behavior; the forme is indispensable for Christian culture.

It has become hackneyed to speak of the "Machin Age," yet its deliberate program of making Frankenstein of us all is linking youth into the cogs of commerce an industry as fast as possible, and not unwillingly either, o the part of youth. For it is good, in a swift, eager ag to be part of a swift moving, smooth working, popularl applauded philosophy, even though it be but a giganti machine into whose working and moving human flesh an blood are shredded. In days when life was less orgar ized and less mechanical, it was easier to hear the "stil

*Director of Young People's Work, Iowa State Council of Religious Education, Des Moines.

all voice." Under the sway of modern, practical cir-nstance and in the rush of its furious pace it is diffi-t to know and hold the inwardness of faith, a "God isciousness." The more so because the average adult ristian who is naturally the example for youth, has a e-track mind. The age has taught him to translate re-ion and God into terms of the practical only. Religi-s perception, such as Don experienced, is an enterprise egated by him to a place altogether outside the field of soundly admissable. It is his doctrine that wherever igion is not served by the scientific, religion ceases to st. Man seems either unable or unwilling to admit the stence of two distinct realities in different fields of his e at the same time. With him it is "either . . or"; sel-m "both . . . and." But why should there not be two alities, side by side in the same human personality? Is so entirely incompatible to have "clay" and "spirit" in e same life? Man seems afraid to admit a spiritual re-ity which he cannot explain in terms of science, for fear being laughed at. As a father he is transmitting that eory to his son by social heredity. As a teacher he is nding it down to his pupils by means of the laboratory. a business man he is passing it across the counter. For the salvation of Truth and the honor of Christian-y, there must be some place where it can be demonstrated at God is as definable as a logarithm and an experience ith Him as possible as a business engagement.

As I sat by the lake that night, thinking of all "Geneva" ad meant and might yet mean to America's youth, I ought for words to phrase that subtle, beautiful miracle hich had touched Don's life and the lives of so many hers; that had sent for almost a score of years, a steady ream of young men and women back into the churches f the land with a bit of light in their eyes that shone like ie Christmas star of Bethlehem; with a new note in their oice that was hush and music all in one; with a new and lendid fire in their heart; with a touch of wonder in eir soul as though they had stood in His presence.

I think I have found the answer—back in the memory f my school days among the Pennsylvania hills. The lass was studying Greek, approaching Homer. It was a low, laborious process. Our way to the heart of the Greek oet had been by way of the English vocabulary and gram-ar. The sonorous, epic sentences had meant nothing to s until with much patience and mental exercise we had ound the English equivalents for Greek nouns and verbs. Then the doors of the mind opened and let Homer in!

But *did* Homer, the singer of a noble race, come in?

We thought so until our teacher said one day—and it as to me as a student of languages, the most revealing ecret of the craft—"You will never learn to know and ap-reciate Greek until you can understand it *without trans-ation!* Almost every word loses by translation; loses ome shade of meaning, some bit of color. The very or-er of the words in a sentence gives an emphasis and spir-t that are lost in the necessary English re-arrangement. When you translate, you merely render into English the *words* of the Greek poet. Some day you may understand Greek without translation and then you will have not only he meaning of the words but their color and dynamic as well."

I am wondering if that simple principle of languages would not carry us far into a finer appreciation of God, and far on the way toward the secret of Geneva? Most of us get our understanding of God by the process of translation. We translate it into daily experience, the "language" with which we are most familiar. Via the road of "practical application" we seek to find God. The religion we can "live" is the one we admit; the God we can "translate" is the one we admire.

We quote—"God is love!" That is a religious sentence, a description of God. We set out to translate it because that is the only way we can come to an understanding of it. We are familiar with certain well-known types of love —family affection, romantic emotion, platonic friendship. So with their help we render into terms of understanding "God is love." He becomes to us "Father," "Bridegroom," "unseen Friend." But have we by that method really comprehended "God is love?" Have we not by translation lost something that leaves him less than Love?

Now, certainly, a translated religion is far better than no religion at all. And some people just naturally are not gifted beyond the ways of painstaking translation. If they can come to know Homer with a "pony" it is better than never knowing him at all. But religion's highest challenge is to come to a knowledge of God *without* translation. It is Geneva's goal that "God," "faith," "love," "cross," "prayer" shall sound their meaning and their music into the soul of youth without having to be translated into the commonalities of life.

Some who read this will say, "How impractical! How unscientific! How unreal!" And that is right. Thank God, it is right. It *is* unpractical, unreal, unscientific. It needs be so. We are becoming spiritually calloused by needing to grip continually the practical. That is why our religious appreciations drift so dangerously close to the borderland of the mechanical. That is why we so easily listen to the doctrine that if God is, he is only by way of physical stimulus and physical response. The practical is so monotonous and yet we constantly insist on that kind of a religion. Even Kahlil Gibran, the oriental mystic, made his "Prophet" say, "Your daily life is your temple and your religion. Take the plow and the forge and the mallet and the lute, the things you have fashioned in your necessity and for your delight."

These, the things with which we serve and amuse each other, are the proclaimed essence of religion! But where in the program of life is the place for dreams, for love, for silence? For faith and hope and aspiration?

Dreams are unpractical: so is love; so is silence; and mystery, and eternity. So is the aroma of a rose. Yet these are the things for which our souls are starving, if we only knew it. Ruffles on a dress are not practical—any mother will tell you that. Yet a girl can be wonderfully happy with a ruffle on her dress. Satin pumps are not practical either—but do they not go well with beautiful girlhood? Music is not practical. One cannot cook or bake or trade with it. Ah, but who would want a world without music—or stars. But would we want to?

Some sacred spot like Geneva saves dreams and love and faith and hope; music and stars and aspirations. Such a place with its silver birches, tall-grown oaks, quiet winding trails, shores that dip abruptly to the sea, swept by the free coursing storms of the sky, wrapped in the exquisite splendor of the sunrise, touched into nameless beauty by the moonlight of a summer night, hallowed by the touch of pilgrim feet that have fared that way for many a year —teach one to know God without translating him.

The Religious Leader—and God

By HENRY N. WIEMAN*

The greatest risk to the leader in religion is that, while concerned about others, he himself should become a spiritual "cast-away." This article brings every such leader up with a jerk, asks some pointed questions, and gives some practical suggestions.

BY RELIGIOUS work we mean imparting to others that devotion to God which gives peace, courage, and ardent participation in the highest striving of the race. God is that actuality, whatever its nature, which carries highest possibilities of value. To be devoted to God is to seek, adore, and give all one's life in service of this actuality. One may do it quite blindly and dumbly, not claiming to know with any adequacy what God and his ways may be, but using whatever meager beliefs he can find to guide him in his experimental ventures. Or again one may feel that he knows quite completely and adequately just what God is and how to live in conformity to him. But this difference in knowledge, or assumed knowledge, need make no difference in the measure of devotion. There is a love for God which is not dependent upon knowledge or belief or intellect. The more knowledge we have the better, but uttermost devotion is possible with very little in the way of a system of beliefs. Imparting this devotion is what we mean by religious work.

There are three ways in which I may try to induce Mr. Jones to learn to love my friend Mr. Smith. One is by describing Mr. Smith to him. But I can scarcely think that he really loves Mr. Smith as long as he reacts not to Mr. Smith but only to my ideas about Mr. Smith. The second way is to show Mr. Jones the symbols of my affection for Mr. Smith, such as gifts he gave me, the days I set apart for association with him, and the like. The third way is to introduce him to the actual Mr. Smith so that he reacts to Mr. Smith and not merely to my ideas and symbols that refer to Mr. Smith.

These three ways are also the three ways in which religious workers endeavor to impart devotion to God. The traditional Protestant way has been to present a system of doctrines about God. Accept these beliefs about God and you will have the devotion, so they have assumed. The traditional Catholic way has been to present symbols that stand for God—the mass and the cross.

But how about the third way? How can you introduce a person to the actuality of God? I can point out Mr. Smith, but how can I point out God?

There is a way in which you can point out God, the actual living God, and not merely present your inadequate and probably in great part mistaken ideas of God, and not merely hold up the symbols of loyalty to God. There is a way in which you can point out God and say, There he is. But you cannot do it with your physical finger, and you cannot say it with your physical voice. The finger with which a man points out God is the supreme devotion of his own personality. I can introduce another man to God if I have in my own heart a love for God so deep and so dominant, that it is inarticulate.

Here is the miracle about human personality. A man who has a loyalty so pervasive and so potent that he cannot word it, nor adequately execute the deeds to express it, has something which gets across to other people more effectively than anything else about him. And the wonderful thing is that it is transmitted when both the giver and the receiver are least conscious of the transmission. There is something that speaks louder than words. It is deeds. But there is something that speaks louder still, very much louder. It is that love and adoration in your heart which is too deep and strong to be articulate. Yet it reaches across to shape the lives of those who are associated with you.

How do we know that this transition occurs, if it transpires without consciousness or intention on the part of either? We know it, if we have ever been intimately associated with some one having such a high devotion. After weeks and months, or it may be years, of association with such a one we at last wake up to discover that the secret impulses of our hearts have been shaped, indelibly, eternally shaped, by the highest love of that other although we do not know how or when it occurred.

Not until a man has a devotion to God so deep that it radiates from him like an invisible light, without consciousness or intent on his part, only then can he do religious work that is worth a snap of the finger. Without this invisible light, he can impart a system of belief and he can present the symbols, but he can introduce no one to the actuality of God who is beyond all beliefs and all symbols. Only with such a devotion can he point out God. Only so does the inaudible voice of his spirit cry There he is!

Here, then, is the great dilemma of the religious worker. He must impart devotion to God by something in him that operates without conscious intention on his part. As soon as he deliberately and self-consciously tries to use his own devotion as a means to bring others to God, he becomes a prig. As soon as he says, Listen to this tone of voice. See how I love God. Take note of this gesture see the love to God that it expresses. See how I fight for prohibition and give to the poor and do all these other good works. Do you not detect in me an ardent and wonderful love for God? My very presence with you will bring you to God. Bah! he is dead and cold and ready for the grave.

How can the religious worker escape from this dilemma? There are two things he must do and one thing he must not do. *First*, he must cultivate in secret, by private worship, his own personal devotion to God.† But he must do it, not by thinking about himself, but by thinking about God. He must dedicate himself ever anew to God

(Continued on page 46)

*Professor of Philosophy of Religion, Divinity School, The University of Chicago.

†Henry Nelson Wieman, *Methods of Private Religious Living*. Macmillan Company, 1929.

The Pastor and Worship

By E. LeRoy Dakin

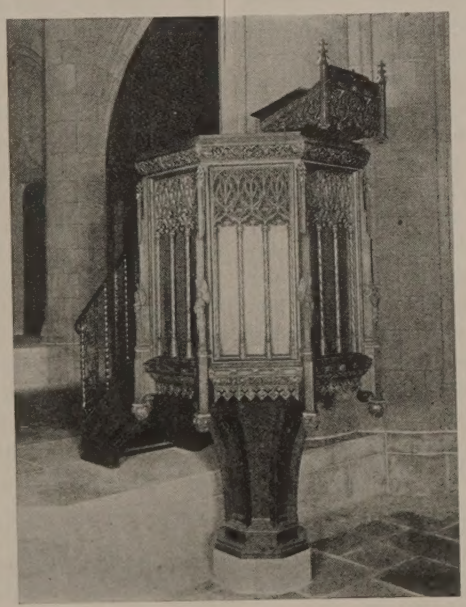
Pastor, First Baptist Church, Milwaukee, Wisconsin

THERE is a thin carpeting of snow upon the face of the earth today. The sky is blue and clear. There is not a cloud to be seen. But the brilliant sunlight not melt the snow. It is protected by a crisp and cing wind.

Church services of worship are often like that. The ointments of the House of God are as attractive as the w covered earth. The music of the organ, the singing the choir, and the diction of the preacher leave little or hing to be desired. Yet the spiritual temperature of congregation is unchanged; it remains wrapped around h the frigid air of everyday concerns. The people may quiet and attentive as they go through the forms of rship. The solo, anthem, Scripture, hymns, responses, d prayers may be harmoniously blended around one ntral theme. Yet there may be no real worship, no se of the presence of God, no atmosphere of reverent oration or self-dedication. The people listen to the stor, but they go away without fresh vision of God. They have en to church, but they have not rshiped.

The reason is not far to seek. ere was no one to lead the way to the presence of God. Organist d quartet were on time for their rt in the service, but they had sense of responsibility for be- tting a spirit of worship. The stor, unfortunately, had been oubled about many things until te on Saturday night and had not t found his way back to a living nse of the reality of God.

In the service of public worship congregation is not likely to rise ove the spiritual experience of s pastor. It is often blessedly ue that in the fellowship of the ouse of God pastor and people nd themselves caught up and car- ed into spiritual experiences far eyond the pastor's mort daring reams. Ordinarily, it is the pastor who determines the tone and atmosphere of the service, and also the quality of spiritual experience into which the congregation enters.



The Pulpit, one of the oldest symbols wrought by mankind, attempts to communicate the life of God to the life of man through human personality

Worship is essential to complete—that is to say, normal and healthy—Christian living. Worship is the communion of the spirit of man with the eternal and infinite God. Worship brings us to God. It "steps us up" into an awareness of his presence. Every real experience in worship leaves a deposit in the soul furnishing the worshiper with another hewn stone to be set in that spiritual structure which we call Christian character.

When a pastor recognizes that worship is an essential experience in the fulfillment of every human life, it is only to be expected that he will desire to help his people understand its meaning, and develop those personal habits which will enable them to secure the largest returns therefrom. The pastor who would be an effective leader of worship must not only give evidence of experiences, the reality of which none can doubt, he must also maintain a personal delight in worship which will constantly express itself in joyous anticipation of the Sabbath day.

The first step in worship—the act of adoration—tends to lift the soul to lofty and ever-expanding conceptions of God. Its educational value is therefore of far greater significance and importance than any creedal memorization can ever be. This is only to say that a pastor can do more toward determining the correct thinking and sincere Christian living of his people through the direction of their training in worship than in any other way. Worship is the means by which Christian ideas are transformed into active Christian ideals. Worship transforms the teaching of the teacher into dynamic for daily living.

Through a dozen decades of

Cuts, courtesy, Church of the Covenant, Erie, Pennsylvania.

ymbols of the Seven Christian Virtues—feeding the hungry, ransoming the captive, visiting the sick, harboring the harborless, burying the dead, giving drink to the thirsty, clothing the naked—carved in a window in the Church of the Covenant, Erie, Pennsylvania

church school ministry we have at last come to see clearly that in the main religious instruction is of positive value, and yields permanent fruitage in Christian character and service. only when it is accompanied by habits of private devotion and public worship.

Leaders of Worship

Worship at its best is the finest of fine arts; but it is infinitely more. The painter realizes the ideal of his art when by line and color he has been able to transfer his vision to canvas. The musician realizes his dream when his knowledge and technique enable him to reproduce a masterpiece. But a leader of worship realizes his objective only as the depth and reality of his own experience of God enables him to help those whom he leads into an experience far beyond that they could have reached alone. The pastor, therefore, can make one of his most vital contributions to the religious development of the children and young people of his congregation by training their teachers to be effective leaders of worship.

Those who would be leaders of worship must themselves know its rich and rewarding possibilities. The announcing of a hymn, the reading of a Scripture, the telling of a story may be that and nothing more. But in the hands of one who has seen God face to face, and who desires that the group of happy-hearted children who sit at his feet may have that secret of abundant joy added to their lives as a permanent treasure, that same hymn, Scripture, or story becomes the tool of a precious inner experience.

Real worship affects the life of the individual more deeply than any other experience. The pastor, therefore, who determines the worship of his church school pupils, makes the largest possible contribution to their instruction. Through wisely chosen Scriptures, and carefully worded prayers, he can form the thoughts of children and youth concerning the relations of God the Father to all the varied interests of their lives; their sports and their studies, their relation to the arts and sciences, and their place in the life of the nation and the world. This is only to say that ideas made vital in worship not only get themselves planted more deeply in the souls of young people, but they are the ideas which most surely determine conduct. The God our children worship will be the God they serve. If they know him in worship as the loving Father of all men, of all races and creeds, then their sonship will involve a world-embracing brotherliness in thought and conduct.

There is a long distance between a child being told that God is "our Father," as he may be told that England lies across the sea, and his experiencing the idea through a worship service of song and story. So, too, there is an almost infinite distance between what happens to a group of junior boys when memorizing a catechism or being told that God is holy and wants us to obey him, and what happens to them in a carefully prepared worship service built around the story of the call of Samuel, and the singing of "Just as I am, young, strong and free" after a brief and thoughtful prayer. Ideas of God never become material for character building until they enter into our experiences of him in worship. Competency to lead the children in a vital worship service is a primary qualification of church school leaders. The goal of all church school instructio is that intellectual clarity which is essential to reverent life-changing worship.

One of the rarest and most rewarding opportunities o a pastor is that of being coach to his young people in th preparation of services of worship in which they are t lead. The act of choosing and coordinating hymns an Scriptures to harmonize with a general theme as the moti of a proposed worship service compels deep thought as t the purpose and worth of worship. The thoughts em bodied in the prayers, the planning of the litany of med itation, and the provision for a time of silence in such service give the pastor an opportunity not only for in struction in the method and means and purposes o worship, but also in its value and, above all, in deter mining what ideas and purposes shall have a place in th service, and so in their lives.

Worship is infinitely more than an occasion for render ing homage to God. It is an opportunity for securing spiritual grace. In real worship the soul's horizon is en larged. The bounds of life are pushed back. The indi vidual steps out beyond things personal and parochial t look upon the far distances of the Kingdom of God. Wor ship breeds in the soul a sense of being the child of God

When visiting a Budhist temple in Tokyo last summer saw little or nothing to call me to worship. But when young Japanese gentleman approached the great imag and bowed his head in such reverent devotion that no on could question his sincerity, I too, bowed my head Everywhere there is a reaching of the human heart fo something more than our imprisoned human life affords When a pastor recognizes that every human heart has such a hunger, when he becomes aware that the boys and girls and young people of his parish instinctively seek the fulles satisfaction of their spiritual natures, his heart fairly aches to call them to his side and lead them in the ways of worship. Spiritual aspiration is a persistent reality in the soul of the race. It is the foundation upon which the pastor builds.

Worship may be first of all aspiration and adoration But it finds its completion in a self-dedication which eagerly expresses itself in personal loyalty, and in per sistent partnership with God in realizing his purposes in individual human lives and in the corporate life of humar society.

Values of Social Worship

Our highest spiritual experiences are found only in th fellowship of aspiration and upward striving. Social wor ship is therefore essential to the growth of Christian char acter. It is the condition of the highest spiritual insight It sensitizes the soul. The gathering together of people for worship releases currents of thought and influence which lift the individual above any level possible of at tainment in isolation. "Where two or three are gathered together" in His Name something happens which welds the individual to the group and produces a new clarity o mind, and a new vigor of will and depth of feeling, and joy and satisfaction and strength which is otherwise never known. To the sincere worshiper the House of God be comes the very gate of Heaven. And it is the supreme privilege of the pastor to lead his people thither.

"The Church in Thy House"

By Ralph Marshall Davis

Pastor, Church of the Covenant, Erie, Pennsylvania

THE church emerged from the home. As a public celebration worship is but an extension of domestic practice. The hearth was the first altar, the father first priest, the family members the first worshipers. Pompeii the household divinities are still in situ. The rd's Supper is but an adaptation of the Jewish Friday ening meal. Prayers, Psalm singing, offering of gifts, cumcision, baptism are fundamentally of home origin. e "upper room" becomes the nave; the meal table the cramental table; ablution absolution and the Master ooses the word "Father" to express the content of pernal Deity. Every palace had its chapel and the rites perrmed before kings were those transferred to the temple. cial worship projects the intimate life of religion enrined in the homes of the people.

But time brings changes. In our own American life e coming of cities made isolation less. As the churches came more numerous, the itinerant preacher became a ttled pastor and the family worship quite normally oved to the location of the pastor and his chapel or urch. The spirit of religion was not lessened by this ovement. Worship was simply transferred to a place id to a person always available and always accessible, id to a person presumably capable of performing the ties of the group—inspirer to worship. While family orship in the older sense has "died out," true religion as not necessarily suffered loss. The needs of religion re no longer met by the naive pioneering methods of esterday.

The static home of the immediate past has been shocked ut of its regularity and independence by the new social xperience. Outside schedules largely determine the proram of our homes. The family worship of the former ype will probably go, but substitutes for it may be found we are versatile and ingenious and especially if we eally want to conserve the values of the family altar. The ew Day, the New Home require new adjustments which n the worship of the home may do quite as effective a vork as was ever done. A bit of investigation seems to ead us to say that very few homes out of the total popuation of our country have ever maintained family worhip. The practice was never by any means universal. Today, as at any time, those who really wish family worship may have it.

There are no new problems involved in the expression of religion within the family circle. There have ever been, probably will ever be, about three: manager, matter, and manner.

First, *manager.* Who is to conduct the family devotional? Let that be a family arrangement. Father, mother, grandparent, or child, either or all may do it. Granted that the values of home worship are still important enough within the family group, each family can find its own persons to lead its worship. For the children especially there will be unusual values in such activity.

Second, *matter.* What shall we do as we worship in the family? The implements are many. The Bible, the hymn book, the prayer book, grace before meals, grace after meals. The books of prayer are many. Daily worship orders are plentiful. Church and various religious periodicals offer multitudes of suggestions. The piano, the radio, the phonograph—all may aid us. Sunday school lessons may form a basis and a new translation of the Bible will add freshness. Hymns may be read or sung, great religious poems may be introduced—there is no end to the material richly provided and at hand if we really wish to provide worship in our homes.

Third, *manner.* Especially time. Use any time—morning, night, or noon. At breakfast, lunch, dinner, bedtime. Daily, twice a week, or on Sunday morning or evening. To state that there is no time when all the family get together is seldom true to the facts—if we wish family worship. But I know that every family has a certain difficulty in accommodating all its members to a regular hour of worship. I know of one family, and a busy one, which has solved its problem in the following manner: In one corner of a room a half table is placed against the wall, above it hangs a Hofmann's "Head of Christ," on it a candlestick, an open Bible, a hymn book, a calendar directing the daily readings, and below the table on the floor a cushion for kneeling. It is agreed among the members of the family that each day each member, if at all possible, will visit this quiet place for worship. Sometimes singly, each goes to the room at no stated time, lights the candle, reads the Scriptures for the day (or from the family Devotional Book) offers a prayer, snuffs the candle, and retires. Sometimes father and mother go together, other times father and son or daughter, other times mother and son or daughter, and sometimes sister and brother go together. This simple arrangement has promoted that family co-hesion and worship so much sought for by every parent. Instead of trying to compel regularity of performance by all the household members and failing, with the result that family worship is abandoned, this simple method provides worship according to the convenience of those to be served by it.

Doors, doors—sturdy in their exclusion, generous in their inclusion, mysterious and inviting to further revelation

In the Process of

Leading in Worship

Pupils Learn How to Worship

By
JESSIE DELL CRAWFORD*

¶

WHAT are we to do?" asked Jean as she dropped in a chair by a table in the intermediate department room. Two other girls, three boys and the superintendent were there. It was Thursday afternoon and the first meeting of the first worship committee of the intermediate department.

"Plan our worship services, of course. We're the worship committee," replied Fred.

"Yes, I know that, but just what does that mean?"

"That's easy! Pick out some hymns and Scripture for each Sunday." After a pause, "Does it mean that some of us have to lead or take charge?"

"Surely we do, don't we?" interposed Agnes.

"Aren't you going to tell us any more stories now we are having our worship committee?" asked Fred as he looked appealingly at the superintendent.

"Yes, whenever you want me to; whenever you need me to tell a story," she answered.

"Well, we want a story every Sunday," replied Howard.

"Indeed we do," added Agnes. "We must have them."

"Why are we called the 'worship committee'?" asked the superintendent.

"To plan our worship services," answered several.

"What do you mean by 'worship services'?"

"Oh, when we sing and pray and read Scripture," replied Howard.

Then another question came from the superintendent. "Why do we have worship?"

"To help us think about God, to talk to God, to help us do right."

"Let us think about worship. Would it help us if we bowed our heads and thought about God?"

One by one the boys and girls prayed asking "to be helped in their work on the committee, to be able to do the work, to plan good programs, to be Christians."

"You have said that our worship services help us think about God, to talk to him and to help us do right. In one short sentence tell of what you think when you say 'worship,'" said the superintendent.

"Well, worship is thinking about God," repeated Fred again.

The superintendent's answer was, "Yes, but it is more than just thinking about God."

"It is thinking about him as a friend," offered Jean.

"And talking to him, too," added Ruth Marie.

"What are some of the ways that help us to talk to God, to think about him as a friend? One of you might write the list on the blackboard as we name them."

Hymns, prayers, Scripture, and stories were listed, but, a discussion arose when Agnes suggested books. The boys and girls finally decided what kind of books really helped and then let Fred put "books" on the list. On and on they thought and challenged each other.

"Whee, what a long list," said Herbert. "I never thought of all those helping us to worship. I just thought of prayer, Scripture, and hymns."

There on the board was the list: hymns, prayer, Scripture, stories, books, talks, pictures, poems; music—piano, violin; nature—a beautiful sunset, the ocean, the pine grove, spring flowers, the rainbow, autumn colors; people—what they do, what they say; church building—outside, inside; plays, dramatizations.

"As we have made this list we have seen how we, at some time, have found God through these different ways or thought about God as a friend. Have any of these helped us in any other way?"

"When we pray that prayer, 'Give us clean hands, clean words, clean thoughts,' it makes me want to try to be clean and do right and God helps," said Fred.

"Sometimes it makes you want to help others," said Herbert.

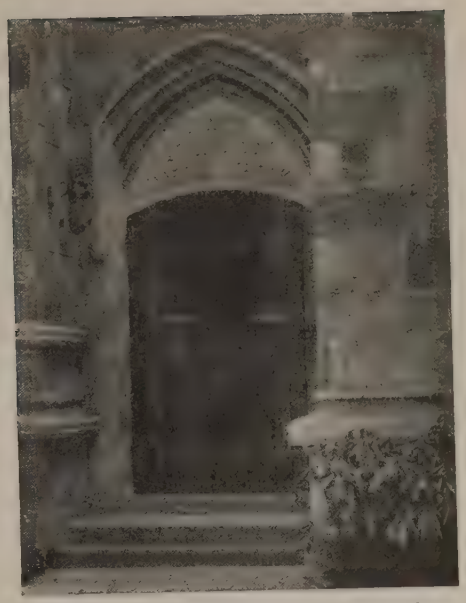
There was a silence for a time. Then Agnes said, "When I look at beautiful sunsets and the stars at night I love God more than ever and I'm thankful the world is so beautiful and that we can enjoy everything."

"Did you ever think that worship creates the best in us?" asked the superintendent.

*Assistant Professor of Religious Education, School of Education, New York University.

Cuts in this article are used by courtesy of the Church of the Covenant, Erie, Pennsylvania.

This article is a part of a record kept by a superintendent who sought to use the meetings of the worship committee of the intermediate department for creative spiritual growth of the individual boys and girls of the committee.



To enter such a door is to tarry, to tarry is to meditate, to meditate is to worship, to worship is to live and serve

"'Create in me a clean heart and renew a right spirit within me,'" quoted Agnes with a sudden inspiration.

"We used to sing," said the superintendent, "as our camp hymn in the Maine Camp for intermediate girls a hymn which began:

God who toucheth earth with beauty
Make me lovely too,
With thy spirit recreate me,
Make me strong and pure.

"Won't you teach us that hymn?" asked Agnes.

"Yes."

"Now what is worship?" again asked the superintendent.

This time the answers were more slowly given but more thoughtfully.

"Worship is talking to God or thinking about God and it makes you try to be better," replied Herbert.

"It's when God recreates us because we have talked to him or thought about him and because we want to be Christian boys and girls," said Agnes.

"Worship," said Fred, "makes you want to help the other fellows and other folks; oh, like in China and Africa and in the settlements here in our country."

"Worship is when you feel God in your heart and when he talks to you."

"What is it then that we as a worship committee have to do for our department?" questioned the superintendent.

"We've got to plan services that will do just what we have said," replied Howard.

"That's more than just picking out hymns that we like to sing."

"It isn't as easy but it will be more interesting though," said Ruth Marie.

"It is five fifteen," said the superintendent.

"Whew; I would not have thought it was as late as that," said Herbert. "We have not planned the service for Sunday."

"Can't we begin the Sunday after next and you do it again this Sunday?" appealed Ruth Marie. "This week we could think of how to help us all to worship on Sunday."

The Second Committee Meeting

The seven members of the worship committee sat at the table excitedly discussing the football team. "Let's begin," said Fred.

Was it because of the first meeting or because minds turned toward thoughts of worship that it seemed as though each one was ready to begin with prayer! This time each member of the committee offered a prayer, the content of which seemed to the superintendent less trite and more personal and deep than those offered the week before.

"We are going to plan our service today aren't we?" asked Ruth Marie.

"I thought," said Agnes, "that maybe we might have one on Jesus as our Friend; and one on Heroes, I mean doing things when it's hard; one on Prayer and one on Thanksgiving."

"Do you remember last spring we had a worship service when you," nodding to the superintendent, "helped us to know what the lilies, the wheat, the Greek Alpha and Omega, and St. Cecelia in our church windows say and then they helped us worship?" asked Fred.

"I liked that, it helps me when I'm in church," interrupted Jean.

"Well," said Fred, "we could worship through music and pictures and nature. We had them on our list last week. Couldn't we have two or three services on Worship and then in November have something to help us appreciate Thanksgiving more?"

"We could take another one on symbols for there are other ones we do not know. There are lots more in the windows of the church across the street. Is there a book where we can find out about them?"

They finally decided to have for the three Sundays:

Worshiping through Music
Worshiping through Symbols
Worshiping through Pictures

(Continued on page 47)

Worship Outside the Timetable

By Alma N. Schilling*

WORSHIP emerges through creative experience. And what does that mean? It means that worship cannot be limited to a particular time and place. It means that we must look beyond the sacred hour of nine or nine-thirty—whatever the time we are accustomed to meet in worship assembly on Sunday morning. It means that we must see something more than the formal set up which we have called worship with its "well planned program." God gives us eyes to see and ears to hear what is happening with our boys and girls. Let us look into an illustration or two, and see what we discover in the way of worship—that worship in spirit and in truth which Jesus talked about.

The spirit of worship bloweth where it listeth and is not "cabinned and confined" to stated times and fixed places. The wise leader is the one who snares and uses these fleeting realities of the soul—as this article suggests.

Complaints came from the gym. Children brought the behavior of John before the Junior Council. "He's always interfering with our play." "He acts like a baby." "He tries to show off." "Acts as if he's got no brains."

The leader led the discussion. First came the question of brains. It was soon discovered that a boy of eight in the fourth grade of a good school could not lack brains. "But, if he's got brains, then he does not use 'em." Plainly, the problem was not brains, for all were ready to admit that John did occasionally contribute some fine thought to the assembly. But there was so much meaningless "baby talk" that no one had really recognized certain fine thinking which did come through. Then, why the baby talk? Why the need to show off, both in classroom and in gym?

Of course, the children could not know that John was down at the Child Guidance Clinic twice a week. They could not know what the clinic had reported to the school about causes for behavior, nor could they know that the clinic had suggested that we seek always to place John in positions where he need not feel inferior. Whatever the underlying causes in home and in day school, here was an opportunity for the church school group to help in a situation where they were aware of the need of change in behavior.

After the complaints, came questions to the group. Is John getting a fair chance in the gym?

Do we often dash through forgetting the little fellow? Have we sometimes stressed superior strength in our desire to get to the goal? What would happen to John if for a little time we all try to be just a little more considerate; a little kinder? Try it out in the gym, and see. And what would happen if we manage to approve the thoughtful contributions which come in the classroom? Children were quick to catch the implications of a constructive suggestion. They were almost as wise as the doctor in the clinic with their proposed "treatment."

So leader and children worked together. They saw John grow through constructive satisfactions in the weeks which followed. Later, came the problem of another classmate who disrupted the work of the group. In his absence, the group discussed the case, and concluded "We can't give him his own way all the time. That would not be fair. It would teach him bad habits and that would not help. Perhaps we can all work on it, just as we did with John."

Here children were at work on group problems, but with insight and understanding which recognized some of the underlying personality problems involved. It was more than the ordinary group organization to silence the offender. It was consideration for the worth of the individual and a frank facing of group responsibility for conduct.

Was it worship when that group tried to think through the delicate problems of adjustment which arose in the gym? Was it worship when they tried to help in a constructive way? There were moments when they might well have bowed their heads in prayer. I like to think that God was there, and truly there was prayer. Prayer, you may remember, does not depend upon the spoken word. But this was a time when the group was ready to respond to what we have customarily called worship, for the Spirit was in the midst.

* * * *

Turn now from the group activity to the experience of an individual. It was a weekday morning when some boys came to work with a sculptor. Tom grabbed the biggest lump of clay. He crowded in and got the best seat at the work table. It was all for Tom, which was natural since the home had centered in Tom. Fingers and thumbs manipulated the clay most skillfully. Now and then a suggestion from the sculptor helped Tom through difficult moments when measurement of the model did not check with the work in clay. Tom persisted, and finally a face grew out of the clay. With a beaming smile, he said to the sculptor: "It was awfully nice of you to come to help us today."

Satisfaction in the work, brought Tom back after lunch. He worked alone, for all the boys had gone. Then time came when he wanted more clay. It happened that the lump, grabbed early in the day, was fine Italian clay furnished by the sculptor. Tom looked around for more of the clay. School supplies contained no such choice material. Then he surveyed the work of the boys. There was a bit more of the better clay. He started to take it, then stopped: "No, it's Henry's head," we heard him say. "I can't spoil his work today." Tom's tendency to discredit and destroy the work of other children had been a problem in the group. No one was there to protect the work of Henry's hands. Tom of his own accord made this decision.

*Hartford, Connecticut.

nother testing time came a little later. Tom's work ne day meant a fairly respectable head in clay. He ed home with a triumphant smile. An accident on elevator bumped the boy's work out of his hands and clay fell face forward on the floor. "Wait, wait!" aimed Tom. "I can't go home now. Let me go back fix it up!" Tom usually met defeat or disappoint- t by a dash home to mother or teary eyes hidden in rm.

That had happened to Tom that day? No one but can know. On the surface, we see the sculptor ling the boy with the plastic clay and the satisfac- in the formation of a face. But within the boy him- do we get a glimpse of God, the great Creative it ever at work in the world? Just as we sense the of achievement after the struggle with clay, so may see the satisfaction in the march to manhood, and vic- in the struggle to overcome infantile behavior. In joy, the boy said to the sculptor, "It was awfully nice you to help us today." And will he say, quite spon- ously, "Thank you, God, for a good day"? He may se a moment for prayer when he recalls the achieve- nts of the day. But, with or without that spoken word, we count upon a communion with the Great Creative rit in that struggle from lower to higher forms of be- ior? A recognition of that power within ourselves ater than ourselves? Sometimes I think there is dan- in our desire to "get God in." There is danger of troying the Spirit. You know how we used to plant n and dig it up every day or two to see if it was going grow. Nothing came of the kernels which we dug up m day to day. Later, we learned the law of growth l patience in the process.

* * * *

One day a director dragged two boys up the stairs, opened the door, and pushed them into a junior service of worship then in progress. What had happened in the halls? Mischief, you may be sure. Jim came late. His class had already gone to chapel. Then Bill came. Two boys meant noise—noise enough to disturb the women who worshiped on the floor below. But the mischief of that moment had value—greater value, it may be for those two boys, than the worship service in the larger group. But how could that be? Again, an adjustment problem grew out of a difficulty in day school. It is a long story, but persecutor and persecuted met that morning, and *played together*. As companions in mischief, they took the first step in understanding. It was a long way from fist fights to friends. A leader who understood the whole situation, saw the *boys* and forgot the noise.

* * * *

It was Christmas week. Fifth grade children came to prepare a simple Nativity Play. Boys brought sticks and built a fire. Shepherds, they said, would be able to sit and talk by the fire. Now, it happened that the leader was busy. I don't remember just what took her away. It may be that the halos had to be fitted to the heads of angels. Four shepherds sat by the fire. Jack picked up a stick, and pulled Dick—pulled him half way across the stage. Then Phil pulled with Dick. But Jack's superior strength was sufficient for the two. A fourth boy was about to come to the rescue of the boys, when the teacher returned. The rehearsal was resumed, and an angel appeared to the shepherds with a message of good will.

A little later, a carol was required in the play. Need of knowing the music a bit better took the children to

(Continued on page 38)

— Worship —

*By Irvin Allen Engle**

JAMES BLAKE, sitting on a wooded hillside facing the west was looking at a beautiful sunset. All about was the hush of nature at the Angelus Hour. Caught up in the arms of nature, musing, James' soul suddenly became conscious that these were the garments of God. Then God seemed to become real and personal. He worshiped!

* * * * *

Ned Brown, who had been in camp all week, came to the last service of the group with a new meaning to life in its social aspects. About the camp fire he joined in the singing with zest. During the brief address he felt new urges moving through his soul. During an acknowledgment service Ned sensed a Presence whose life had not previously been a part of his own. He bowed his head. He lifted his heart. He acknowledged Jesus' right to his whole self. He thanked God. Ned worshiped!

* * * * *

Mary Adams went to the sanctuary service from her church school class which had been studying the meaning and symbolism of the Communion. Communion Sunday had never impressed Mary before. On this particular day, the white covered "altar" table, the cross over the pulpit, the organ music, the solo, the prayers, the ritual, the hymns, the holy quiet of the worshipers stirred her. Participating in the worship she bowed in recognition of the Divine Presence, who had moved other worshipers in days long passed, and who was similarly near to her fellow worshipers even that day. Mary said "My God" and "My friends" in that service. She worshiped!

*First Methodist Church, Upland, California.

Easter Week in a Public High School

Youth and its eternal Quest for significant living are here shown in the atmosphere of a high school assembly

By J. Gordon Howard*

A UNIQUE experiment by way of religious emphasis in a large public high school was undertaken in the Wilbur Wright Junior High, Dayton, Ohio, when Principal Jay William Holmes asked the cooperation of the the writer in a series of Holy Week assemblies.

Principal Holmes first of all consulted with his teachers. After thorough discussion of the proposed project there was unanimous agreement that some sort of religious service during Holy Week would be of tremendous significance. From the best available authorities it was estimated that no more than half of the one thousand students of the high school had any contact whatsoever with the church. Consequently participation in any sort of gathering of distinctly religious flavor would be a new experience to at least five hundred young people.

A considerable number of Roman Catholics attend the Wilbur Wright school, and several Catholics are on the faculty. It was thought proper, therefore, to invite a Roman Catholic priest to share in the assemblies and Father Friedel, who has charge of the young people's work of the diocese, was invited to address the student body on one occasion.

In consultation with the dean of boys and the dean of girls it was thought advisable for the emphasis of the special assemblies to be of a distinctly ethical character rather than doctrinal or theological. This would gear into a series of discussion groups on personal problems, which the school was conducting, and it would also avoid any danger of getting into sectarian controversy.

The final set-up provided for four assemblies, Monday through Thursday, just before Good Friday. The assemblies were arranged for the first period on the day's schedule and were to extend for forty-five minutes.

During the week prior to the special assemblies, by means of various and repeated announcements in all the home rooms, pupils were thoroughly prepared for what was coming. It was made plain that attendance was not compulsory, and a special study hall was provided for any pupils not wishing to attend. On Friday of the week preceding an entire assembly period was given over to the practice of the hymns which were to be used. All hymns had been carefully selected, placed on stereoptican slides, and were thrown on the screen during the singing of them. The regular instructor of music, who had an excellent appreciation of hymnology, led in this practice session. This preliminary hymn practice did wonders for the singing later. To one who listened it was one of the high points of inspiration. The pupils sang without any hint of loudness or strain, but with a wealth of understanding and meaning.

The theme selected for the four days was "The Quest for the Heroic Life." The writer spoke to the theme on Monday and Wednesday mornings, and Father Friedel spoke on Tuesday morning. Each morning the assembly was opened by an appropriate hymn after which the speaker began without introduction. A prayer-hymn by a soloist concluded each service. Principal Holmes accompanied the speaker to the platform on each occasion, but all details were so carefully arranged in advance that it was unnecessary for him to speak a single word at any time throughout the four services.

Perfect reverence prevailed in the assembly hall. The atmosphere of worship surpassed anything the writer has ever seen in any church. The silence, however, was not the silence of a group cowed into submission, but the silence of a group who felt that they were sharing in a cooperative enterprise. The pupils evidently came with anticipation. The first morning there were no "tardies" to report for the first time in the history of the school.

The assembly hall itself had been prepared for worship. Curtains darkened all windows. Dark drapes hung across the platform shutting out all the stage scenery which otherwise would have been distracting. An abundance of palms and ferns borrowed from all parts of the school added beauty. The lights were dimmed. Candelabra on each side of the platform threw rays of light upward giving a cathedral-like effect to the whole setting. It demonstrated how the proper touch can transform an ordinary rectangular hall into a place of real worship.

The first morning the writer made the mistake of talking a bit too long. This error was not repeated. Junior high pupils are not noted for their powers of prolonged physical inactivity. Adolescents of junior high age easily acquire the giggles, so the spirit of reverence was not jeopardized by introducing any humorous or near-humorous material.

Thursday morning climaxed the series of assemblies. It was an occasion of pupil leadership. Nine boys and girls sat on the platform garbed in choir robes of white and black. One candle burned at the center of the platform. On each side of the picture-screen four other candles were arranged on a series of steps, the outside candles being the lowest. Tall altar tapers were used. The whole arrangement was covered with dark velvet. The setting was designed so that the candles made a frame on each side of the picture of Christ which was later thrown on the screen. The following service was presented:

Theme: "The Quest for the Heroic Life"
Hymn: "Marching with the Heroes."
Leader: brief remarks on the Quest.
Picture of Sir Galahad, Watts. (All pictures were projected on a screen)
Story: "The Knight of the Pure Heart," told by a girl who knew it perfectly and gave it with feeling. The story was told as presented in Blanche Carrier's *The Kingdom of Love.* (The picture of Galahad remained on the screen throughout the story.)
Hymn: "To the Knights in the Days of Old"

(Continued on page 46)

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Choosing the Hymn Book

By Edward R. Bartlett*

THE committee to select "a new song book" was ready to finish its work. Some time before, the dilapidated condition of the books being used in the rch school had been observed and this committee apnted. Requests for sample copies had been sent to the ominational publishing house, and to certain other lishers; each member had reviewed the books received, on this particular evening, the materials had been embled for final decision. On what basis should the ision be made?

To answer this question, it is necessary to recognize a ner radical change in the attitude toward church school sic which has taken place in the past decade or two. s committee was brought up in a period in which "Sun- school song books" were as different as possible from se used in the church service of worship. The latter d hymns, stately in rhythm, theological in ideas exssed, rich in harmony and slow in rendition. The Sun- school, on the other hand, was encouraged to use gs, lively in tempo, simple and repetitious in harny, presenting few ideas, and these of the "happy" t, calculated to make singing spontaneous.

In theory, such an arrangement seemed advantageous, ce a wider range of interests and tastes were satisfied. tually, however, the churches more recently have awaked to the fact that they have deliberately trained their pils away from church services of worship. Tastes in igious music have been created, which, incapable of pressing the deeper devotional experiences aroused in sanctuary, have produced dissatisfaction in youthful uld-be worshipers whenever they "went to church." To sure, one result of this discovery has been a widespread ppraisal of church hymnals with consequent enrichnt of worship through use of hymns of the social gospel d by the use of more varied metrical composition. The ner result concerns us here; church school hymnody is ich closer to that of the sanctuary than heretofore.

Another factor any hymn book committee should conler is the increasing emphasis upon the unity of our eduional program. A church is not purchasing a song ok, or hymnal, as a matter of fact, but in reality it is oviding one of a number of aids which pupils need in rning how to live religiously. The hymns that are ng serve, together with source books studied, projects rried on, and gifts contributed, to make this business of ing a Christian a more successful undertaking.

Perhaps, then, we should begin our advice to the committee with a brief inquiry into the experiences the hymnal called upon to interpret. The biblical record shows, mong others, the following deep-lying human needs nich probably are as vital today as when the Scriptures re written.

1. The Quest for God.
2. Desire for moral growth; for conquest over evil.
3. The assurance of continuous life.
4. Guidance in daily experience.
5. Desire to help build a better social order.

These of course are stated in briefest terms. Back of each is a wealth of human experience which religion has served to interpret. Some of these goals or desires are present in our thinking only on occasion; most of us would agree that all of them should be close to the springs of our conscious activity. And if our hymnal is helpful in making these goals clearer, or in enabling the pupils to sense these needs in their own experience, certainly it has been well chosen. This, it would seem, is the first and most basic consideration in choosing a hymnal for the church school.

But this very statement opens the way to difficulty for our committee, since practically any hymnal will in some manner touch these vital aims. Some, however, deal with them descriptively, using abstract phrases; others express these ideals in specific terms of personal experience. It is evident we shall need to examine not only titles, but the content of individual hymns. Perhaps a statement of certain elements to avoid should be made. An analysis of a book may reveal the following *undesirable* characteristics:

1. Vagueness and sentimentalism.
2. Expression of individual satisfaction, bordering upon selfishness.
3. A social note expressed in terms of the "Lady Bountiful" attitude rather than that of sharing social responsibility.
4. An excessive "other-worldliness" unrelated to present life except as a way of escape.

On the other hand the following characteristics in the hymn materials are distinctly *desirable:*

1. Richness of sentiment, not sentimentality. The test here is that of sincerity of purpose with which the ideas contained in the hymn may be expressed.
2. Reality in terms of the experiences of those using the hymns.
3. Range of experiences which are given religious significance, or interpreted in the light of Jesus' life and teachings.

Having investigated the content, certain other measures may be applied by the committee in deciding which book to choose. The workmanship displayed by the hymnal is a factor. Paper should be of sufficient weight and texture to stand hard usage; ample spacing both of music and words is desirable; the type should be simple in style and sharp in its impression.

Since hymns are being *studied* in connection with many church school worship services, it is important that both author and title indexing be complete. The topical index should contain phrases pertinent to the experience and vocabulary of the worshipers, rather than the strictly theological terminology of the older church hymnals. Every hymn should carry a notation indicating both composer and author, and such data should represent sound scholarship.

Attention must be given the musical content as well as the ideas expressed, especially if a particular age group

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is to use the book. A while ago, a number of spectacular songs, prepared for chorus use, found their way into several books designed for church schools. Notes above the staff, antiphonal effects, and other elements made these especially undesirable for children's singing and, indeed, for any occasion in the average church school. Variation in the monotonous use of thirds, which characterizes much of the less significant song material, may be found, not in high notes, but in richer harmonic arrangement. In the lower grades, unison and two-part material, with a rich instrumental background, is finding increasing favor in many church schools.

Beneath these considerations, is one of primary importance; we must be clear as to the nature of the occasions for which the book is to be used. Many church schools, to avoid the necessity of purchasing materials created for specific age groups, rely upon what are called general purpose hymnals. Undoubtedly such books meet a definite need, particularly where the group to be served is predominantly adult. There seems no way, however, to make sure that care will be exercised in the selection of the hymns or songs for a given occasion. Congregational habits quickly assert themselves, and favorite hymns of the adult members become the accepted material to be used on any and all occasions, regardless of the needs of the younger pupils.

Our committee, therefore, should consider the needs of all who use the book and of the major occasions on which it is to be employed. It should not be satisfied with the easy principle of "the greatest good to the largest number," a slogan which appeals to the pocket book but ignores minority needs.

At this point, the advice of those who will use the hymnals in development of worship programs will be most helpful. And if the suggestion of special books for age groups seems to take too little account of finances, let us remember that, when the life of the hymnal is taken into account, it represents the lowest cost per pupil of any single item of expense in the church school program.

The accompanying score card might well be used by a committee charged with the responsibility of selecting a hymn book. Perhaps no single book will meet all specifications. It seems certain, however, that if careful attention has been given to the requirements we have discussed, their church school will have available a distinct aid not only to worship, but also to the development of Christian living.

A Score Card for Church School Hymnals

In section I, check to the left those statements applicable to the book under consideration. Double check those most characteristic. Rate in the right hand columns by checking the appropriate blank following each statement.

If a numerical score is desired, assign the following values to the check marks: For section I, 1; give b, and c, two points; a, and d, one point; e, zero. Under I, 2; give a, one point; b, zero; c, two points; and d, three points. For the remaining sections, give Excellent—4; Very Good—3; Good—2; Fair—1; Poor—0. The sum of the values of the check marks indicates a total score. These values are usable only in comparing books by this common scale and have no meaning when taken by themselves.

I. Relation to Religious Educational Objectives.

1. *Objectives stated by editor and publishers.*

____a. To provide a general purpose book for all church occasions.
____b. To offer basic material for developing services of worship in the church school.
____c. To meet the needs in worship of a specific agegroup.
____d. No objectives stated but material so organized as to aid in training in and expression of worship.
____e. No objectives; no evidence of purposeful selection or arrangement.

2. *Adequacy of objectives stated or implied.*

____a. Purpose evidently to assist groups in expressing spiritual ideals in theological phrases.
____b. Aim is to create a "happy" atmosphere, and general sense of well being in the group.
____c. Correlation with the worship materials used in the adult congregation evident.
____d. Objective is to help each age group express its religious needs and ideals through phrases and ideas that grow out of personal experiences.

	Excellent	*Very Good*	*Good*	*Fair*	*Poor*
II. Evaluation of Hymn Content.					
1. Range of experiences given a religious interpretation, e. g. home, school, community, national, world-wide.					
2. Treatment of experiences, i. e. worthy ideas expressed, not superficial.					
3. Ideas in keeping with interests, needs and experiences of group using the material.					
4. Character of the poetry; appreciation will follow when read as well as when sung.					
5. Provision for festival occasions, religious and national.					
6. Breadth of selection from the hymnology of the church; classics and recent material represented.					
III. Evaluation of Music Content.					
1. Range of composition adapted to voices of those using the material.					
2. Richness and quality of composition.					
3. Variety in style of musical composition, e. g. devotional, militant.					
4. Quality of separate instrumental selections, e. g. preludes.					
IV. Supplementary Materials					
1. Adequacy of typical programs of worship.					
2. Provision of supplementary material with suggestions for development of worship themes.					
3. Adequacy of indexing: authors, first lines of hymns, titles of hymns, tunes.					
4. Adequacy of topical index; based primarily on experiences to be interpreted, rather than theological conceptions.					
5. Adaptibility of Scripture and other selections to agegroups using them.					
V. Mechanical Features.					
1. Durability and suitability of the volume; quality and finish of paper; quality of binding.					
2. Page arrangement; margins; ample space between lines; words printed between the staffs.					
3. Type: size, clearness of printing; uniform throughout the book, i. e. no crowding of certain hymns into a few pages.					
4. Arrangement of titles showing a definite plan.					

The Workers' Conference

lan for Using the February JOURNAL *as a Basis for the Program of the Workers' Conference.*

HURCH school officers who use the *International Jour-* *nal* in their monthly workers' conference will find it to use the January, February, and March *Journals*, in ewhat of a series. The special themes for these three bers belong rather closely together. The January issue ls with ways by which an educational process becomes gious. This number deals with worship and prayer. March number will deal with loyalty to Christ, espe- ly connected with the Easter season.

he articles in this number will prove especially help- in the workers' conference. The following outline of rogram is suggested more because of the hope that it stimulate local leaders in building their own program n in the thought that it will be used entirely and exact- as it is.

DEVOTIONAL PERIOD

n addition to whatever prayer and hymns there are in h a service, special use could be made of:

ditorial, "Beware How You Worship"
ngle, "Worship"
Vieman, "The Religious Leader—and God"
erbrecht, "A Quest in the Out-of-Doors"

t would be well to have some teacher make a special dy of the articles mentioned above and present them the workers' conference. A brief period for self-exam- tion and prayer around the suggestions in Professor eman's article would help.

OUR PASTOR AND THE TOTAL WORSHIP PROGRAM

Special study should be given to the following articles:

Dakin, "The Pastor and Worship"
Bartlett, "Choosing the Hymn Book"
Verkuyl, "A Worship Project"

These articles will give suggestions and raise problems aling with the responsibility and the opportunity of the stor in connection with the total worship program of church.

How many pastors look upon the eleven o'clock service the place where they plan the worship, and then wash ir hands of responsibility for the church school and ier groups because someone else plans the worship re?

THE HOMES OF OUR CONGREGATION

To what extent are our parents receiving guidance from church in the importance of and useful modern thods for home worship experience? See article:

Davis, "The Church in Thy House"

OUR OWN WORSHIP SERVICES

How are they planned? Who plans them? Do we ow anything about the results? Do our opinions about results rest merely upon our own emotions or our prej- ices, or our hopes, or our unexamined wishes, or upon ne study of the results such as was outlined in an article the last issue by Professor Chave?

The following articles in this number will help:

Crawford, "Leading in Worship"
Schilling, "Worship Outside the Timetable"
Bartlett, "Choosing the Hymn Book"
Verkuyl, "A Worship Project"
Herbrecht, "A Quest in the Out-of-Doors"

WHAT CAN WE DO ABOUT IT?

The following articles will be helpful:

Knapp, "Available Means of Leadership Training"
Brooks, "When You're Out With a Crowd"

(Continued on page 38)

A Worship Project

*By Gerrit Verkuyl**

A CHAPEL near the Cornell University campus has recently become more truly part of its beautiful surroundings because the spirit of worship gripped a group of boys who had been attending the church school. It happened this way.

Their teacher, E. S. Guthrie, head of a Dairy Department in the University, attended a class in "Training in Worship" during the summer of 1930, which formed part of the Leadership Training School in which the Agricultural Department regularly cooperates with the New York State Council of Religious Education. Dr. Guthrie enrolled as a regular student and earned the International credit in Unit 301. Not only did he teach a class of seniors, but he was also superintendent of the Sunday school of Forest Home Chapel.

Carrying out the suggestions of his training class, he invited his boys to work out with him the worship programs of the young people's division and, in their turn, to conduct them. The boys accepted the invitation and appointed a committee on worship, which saw to it that each boy had a chance at leadership at least once a month. Worship services were carefully worked out and each Sunday morning saw three or four of the boys on the platform in charge of devotions. The young ladies were also asked to take part in the services.

In time it occurred to the young people that the call, "O worship the Lord in the beauty of holiness" did not fit well with surroundings in their room. They decided to change things a bit. The floor was cleaned, seats were scrubbed and varnished, walls whitewashed, litter removed, paint applied wherever needful. They even went downstairs and helped fix up the Children's room.

Then they saw that the outside of the building needed paint and set to work on that. The adjoining manse is occupied by a student who preaches evenings. It, too, needed a coat of paint.

Fifty-five boys, girls, men and women labored joyfully on that project, putting in from two to thirty hours each, alongside the University professor whose hours have counted over three hundred. The work has been well done. And the service of worship has grown ever more real to them.

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A "Pupil-Centered" School

A Vacation School Experiment

By Ethel Rae Robinson*

IN JUNE, 1930, a group of about seventy-five men and women formed one of the many discussion groups in the great International Convention at Toronto. I remember clearly the personnel of the group, as we came together, morning after morning, to discuss the value of the so-called "pupil-centered" type of teaching. Together we looked back on the old "information-centered" church school, and agreed that although we had all used that method more or less, we were convinced that through it, we had not yet arrived. We faced, too, the danger of an extreme interpretation of this new freer method in the hands of the untrained. After six days of stating objectives and defining terms, of testing values and weighing results, we realized that the time had passed all too quickly, and we were only beginning our study of the practical use of the "pupil-centered" method in the field of religious education. So we promised one another, as we went back to our work that when any one of us did anything, that seemed in a measure, a successful experiment in pupil-centered teaching, it would be passed on.

What, after all, *is* this pupil-centered school?

Do intermediates attend vacation church school and *why*?

How far can a friendship project go in an educational program?

Such are some of the questions answered in this article.

It is not because of any great outstanding success, that I presume to write this article, but a conviction that this new emphasis has greatly enriched my contact with boys and girls, leads me to share a single experiment.

The direct cause of this article, then, is a delightful vacation school experience with a group of intermediates. Perhaps it was the limited number in the class, that made the experiment possible. At any rate, pupils and teacher, as well, experienced the feeling of a harmonious group, working, playing, and achieving together.

On the first day of our community vacation school, about two dozen boys and girls made their appearance in the intermediate room. Some came because they had nothing better to occupy their time, and others because they had enjoyed the school in other years. In an informal discussion, early in the day, some of these boys and girls were given an opportunity to tell of interesting activities of the previous year. Soon they were suggesting enthusiastically many of the things they'd like to do this year. Now don't think for one moment that the teacher remained quiet during this discussion. She made herself a member of the group and now and then inserted an idea of her own, for in her note-book were detailed plans, which she had drawn from the study of many books and programs. Some of these, the boys and girls accepted with enthusiasm; others were never mentioned again.

One very definite project, presented by the teacher, was the filling of a Friendship Treasure Chest for the boys and girls of Porto Rico. This suggestion was incorporated into their plans at once, as many of the group had participated in some one of the other three world friendship projects. From this, they decided that a group name should be chosen that had something to do with friendliness. The choosing of the name was left to a committee, which came back later in the week with the recommendation, that since the people of Porto Rico speak Spanish, we should have a Spanish name. Then it was that the teacher was nonplussed, for she had never studied Spanish. Two members of the group, however, who had taken first year Spanish in high school, came proudly to the front, and after much discussion and consulting of textbooks, the Spanish words for "good friends" were presented. For days we all bravely practiced the pronunciation of "Buenos Amigos," for we were to be the "Buenos Amigos Club." At the same time, another committee had been busy hunting for a motto. At last they decided upon the Golden Rule and we all memorized, "All things whatsoever ye would that men should do unto you, do ye even so to them."

During the first week, the story of "The Golden Goblet" was told by the leader, and from that story a score of activities developed.* A committee on dramatization worked for several days, making the story into a play. Our Bible study just naturally centered around stories of golden gifts, found in the Bible. We were surprised to find how many of them there were. After we had studied these stories together, it was interesting to note how often they were chosen as Scripture readings for our department worship. These same stories, with their references, were listed by the children in what they called their "Golden Books," and were used as a basis for frequent Bible drill. A study of golden deeds brought story after story of acts of heroism. The best loved of them all, I believe, was that most recent story of Bryan Untiedt, who risked his own life to save the other children in that school bus, marooned in a Colorado blizzard. Magazines were brought and placed on the bulletin board, with pictures of the boy hero on his memorable visit to the White House.

Much of the expressional work of the department found an outlet, through our magazine, "The Treasure Chest." Original poems were submitted to the literary editor, while the reporters for the personal column tried very hard to find something of interest about each member of the group. Early in the second week, the editor-in-chief had been elected by vote of the department; she, in turn

*Director of Religious Education, Westminster Presbyterian Church, Scranton, Pennsylvania.

*Program suggestions are from *Discovering How to Live* by Lucile Desjardins. Westminster Press.

pointed her staff and reporters, who tried to make magazine reflect, as much as possible, the activities of group.

he crowning social event of the term was that held on r third. We called it a World Friendship Banquet, why not? Did we not have our tables decorated n flowers and the flags of different nations? We had ast list too, with programs and place cards, prepared a committee of boys and girls. At the end of the gram, we sang bits of songs of different nations and es. We sang a French Canadian Folk Song in French, verse of "Silent Night" in German, and our favorite gro Spiritual, "Swing Low, Sweet Chariot." The stmaster for the day was a young colored boy, a sophore in high school, chosen by the group. So it happened t our Independence Day celebration was not only a ppy social event, but a World Friendship Banquet, ind.

wish you might have seen our library. The teacher l brought over from her book shelves about forty or y books. There were books on worship, missions, Bible ries, travel, nature, character stories, and poetry. The rary committee decided to list the books properly and nsform one of the classrooms into a real library. Here, y placed not only the books, but a table, where you ght read comfortably, a bulletin board and an exhibit le. Here we kept our treasure chest and our big Bible. all loved to go into our little library; it was so quiet d restful and interesting.

The worship services were conducted by a different up each week. This was one of the most popular committees, for all seemed to enjoy planning and carrying out se services. The work of this committee was done with aid of several worship books, as well as current and ck numbers of the *International Journal.* These boys d girls were normal and noisy and on many occasions d to be restrained, but no adult prayer meeting was ever rried on in a more worshipful spirit than these twenty nute worship services, which they conducted themselves. One very interesting outgrowth of their interest in worip was their use of silent prayer. This idea did not me from the teacher, but from the group itself. During e first week, a member of the worship committee sugsted the use of a silent prayer period, following the ader's prayer. Atmosphere was built up by the pianist aying softly one verse of "Sweet Hour of Prayer" durg the period of silence. The teacher questioned whether spirit of reverence could be maintained by the entire oup during the time, but the committee had more ith. Strangely enough, that feature of the service capred the fancy of the entire group and was used many nes during the four weeks, never with the slightest irverence. What were those two dozen boys and girls linking of during that time? I often wondered! But have reason to believe that they more nearly worshiped an many of their elders, who sit so placidly in their ws on Sunday morning.

It would be impossible, in my allotted space, to tell the many interesting discussions we had together. We lked about the meaning of worship and how we feel hen we truly worship; we talked about the practicality the Golden Rule; we discussed the meaning of friendness among ourselves and with other countries, as well many definite problems of the boys and girls. Sometimes these discussions were led by the student president with the teacher, as a member of the group, and at other times the leader was in charge.

THE "BUENOS AMIGOS CLUB" WITH FILLED TREASURE CHEST

Because of other activities, the filling of the friendship treasure chest was postponed until the third week of school. Then indeed, our "pupil-centered" school became "pupil-propelled" as well, for the boys and girls grew worried lest the teacher had forgotten that the time was short and the chest still empty. So, one morning, immediately after the secretary had called the roll, one of the boys said with real concern, "What are we going to put into our chest? You know, we haven't very much time left!" Then things began to happen so fast that the teacher could hardly keep up. The library committee brought out the list of suggestions, sent by the Committee on World Friendship in New York; the blackboard was put to use, the secretary writing the names of the pupils opposite the articles they promised to bring; books on Porto Rico were found in the library and read eagerly; one of the girls brought her globe and showed us where Porto Rico was located in reference to the rest of the world; a picture map of Porto Rico was made by the smallest girls. The boys thought it would be interesting to make an exhibit of Porto Rican products for the last night of the school. Sugar, bananas, chocolate, spices, pineapples, and many other interesting things were arranged in geometric precision on the exhibit table, as one of the boys painstakingly typed the name of each export.

On the closing day, the magazine staff formally presented our magazine, "The Treasure Chest" to the group. After a very dignified speech by the editor-in-chief, who thanked us all for our cooperation, each member became the proud possessor of a twelve page mimeographed magazine, with "our" pictures on the cover. An informal period followed as we read all about ourselves and enjoyed again the doings of the four weeks. Then with pencils and magazines we wove busily in and out collecting autographs, for there was a blank page in the back of each magazine for that very purpose. The teacher collected autographs, too, for she would not soon forget this little band of "good friends."

That evening, after the smaller children had presented their part of the closing program, the "Buenos Amigos Club" filed to the platform. A short worship service was followed by our own dramatization of "The Golden Goblet." The theme of the story, "Love turns the gift to gold," was carried still further, in a gift-bringing service,

(Continued on page 48)

Every Church Training Every Leader

Available Means of Leadership Training

By Forrest L. Knapp

IT IS easier to set an ideal than to fulfil it. So thinks the minister who facetiously tells his congregation to 'do the practicing while he does the preaching.

In the previous articles in this series, something of an ideal for leadership training has been set. Can that ideal be achieved?

The available curricula in leadership training do not measure fully up to the ideal, but they have already made a contribution, and the revisions which are now under way will increase their effectiveness. It is the purpose of this article to describe the curricula now in use. Even though many readers are already familiar with much that will be said, it is well for all of us sometimes to remind ourselves of that which we already know—if it is as important as leadership training!

The International Reading Course

This curriculum is designed to meet the needs of church school workers who are unable, because of limited experience or other adequate reasons, to undertake units in more advanced curricula. Its purpose is to lead such people to a greater appreciation of the viewpoint of modern religious education, to some improvement in practice in their church school work, and especially to a desire for further study and growth.

The International Reading Course is organized on the basis of six units, as follows: (1) An Inspirational Unit; (2) The Bible and Its Use; (3) Jesus as a Teacher; (4) The Leader at Work; (5) The Modern Church School; (6) A Religious Education Magazine.

The standards are as follows: The reader is to choose one book from the approved list for each unit, the five books for units 1 to 5 to be read within two years and the magazine for unit 6 to be read regularly for a period of not less than one year. A certificate is to be granted on the basis of satisfactory answers to a few simple questions; based upon materials read.

This Reading Course is administered chiefly by denominations, although members of union and unaffiliated churches and members of certain denominations which have not adopted the Reading Course may register for it with the International Council.

Educational Bulletin No. 509, issued by the International Council, gives full information concerning the Reading Course, including steps to be taken in registration, and whether the registration is to be with a denomination or the International Council. The price is fifteen cents.

The High School Leadership Curriculum

The High School Leadership Curriculum is designed to introduce outstanding youth of senior high school age and experience to the elementary principles and techniques of religious leadership. It lays the general foundations on which to build the more specialized activities of training provided in the Standard Leadership Curriculum.

The High School Leadership Curriculum is organized into units of twenty hours each, of which six units, representing 120 hours, are required for a diploma. The work of each unit includes such activities as: (a) investigations, observations, study of reference materials, conferences, construction work; (b) meetings in group conferences (class sessions) for the exchange and evaluation of experiences; (c) execution of individual and group plans taking such forms as pageants, programs of worship, service, and recreational activities. Approximately one half of the time of each unit (ten hours) should be devoted to group conferences (class sessions), and the other half (approximately ten hours) should be devoted to committee work and individual study and participation in programs planned.

Primarily to meet the needs of certain summer camp situations which cannot operate on a ten-day schedule, any unit in the High School Curriculum may be offered on a basis of ten hours instead of twenty—the ten hours being divided approximately equally between class and out-of-class activities, as is the case in the twenty-hour plan.

There are four required units and twelve elective units. Credits will be awarded to students completing any of the units, if the standards, including accreditation of instructors, are fulfilled.

While most of the curriculum is still in the experimental stage and therefore administered only under the direct supervision of the International Council, certain of the units have been released for administration by the denominations. It is expected that ultimately the entire curriculum will be administered by denominations when offered in denominational situations and by the International Council only when churches of two or more denominations are cooperating. Units in the curriculum may be offered in local churches, High School leadership schools, Standard leadership schools (denominational or interdenominational), and in summer camps or conferences (denominational or interdenominational).

A complete description of the High School Leadership Curriculum will be found in Educational Bulletin No. 506, issued by the International Council of Religious Education, the price of which is twenty cents.

The Standard Leadership Curriculum

The purpose of the Standard Curriculum is to provide an opportunity for leaders, especially lay leaders in the local church school and community, to secure training for leadership in Christian education. It is designed for persons whose training and experience qualify them to do work beyond high school grade.

There are in this curriculum more than sixty units, these being classified as follows: A. Required general units (six); B. Required specialization units (three for each department in the church school); C. Elective units (thirty-three).

. Standard diploma is awarded for the satisfactory ıpletion of the six required general courses, three re- red specialization courses in some one department, and e elective courses—twelve courses in all.

. Standard credit is awarded for the completion of a rse under the following conditions: (1) if the course aught by an accredited instructor and accredited in ance of the opening of the class in accordance with ıdards; (2) if an approved textbook is used; (3) if course continues for at least ten fifty-minute periods elve periods are urged wherever possible); (4) if the dent is present for at least nine sessions in a ten-session rse, or ten sessions in a twelve-session course; (5) if student spends as many hours in preparation as there re are class periods in the course; (6) if the student ns a grade of at least 70; (7) if the student is at least teen years of age and has completed two years of high ool work. Students under sixteen must have completed full high school course. (The regulations regarding h school work do not apply to students over eighteen.) The Standard Curriculum is the most widely used of y. During recent years, the denominations, functioning gly and through their cooperative agency, The Inter- ional Council, have issued in the United States approxi- tely 175,000 credits each year. It is certain that some pression has been made in favor of more effective Chris- n education.

The Standard Leadership Curriculum may be offered local church groups, in denominational and interde- minational standard leadership schools and classes, in mmer camps, and in other similar agencies of leader- ip training. This curriculum is also provided by some nominations for individual students through supervised rrespondence study.

The national denominational boards of religious educa- n are responsible for the organization and supervision all agencies offering the Standard Leadership Curricu- m under the auspices of a church or churches of only e denomination.

It is the responsibility of the International Council to ganize, to accredit, and to supervise, through its auxil- ry councils, all training activities in which churches of o or more denominations pool their efforts and re- urces. All cooperative agencies offering the Standard adership Curriculum should be accredited through the epartment of Leadership Training of the International ouncil.

More detailed information regarding this curriculum, cluding descriptions of units and lists of text and refer- ence materials, may be found in Educational Bulletin No. 503, issued by the International Council of Religious Education. Administrative regulations for interdenominational schools and classes are described in Educational Bulletin No. 504, issued by the International Council, and information regarding administration of denominational schools and classes is found in bulletins issued by the respective denominations. The price of Educational Bulletins Nos. 503 and 504 is twenty-five cents each.

Plan for Training on the Standard Level Beyond the Standard Diploma

This plan is designed primarily to meet the needs of persons who have completed requirements for the Standard diploma, but who have not fulfilled the academic prerequisites for the Advanced Curriculum. It is open to all who have Standard diplomas.

The plan involves creative leadership activities under individual supervision in an on-going program of Christian education. By correspondence or by direct personal supervision, the student is guided in the improvement, through study and participation, of some phase or phases of the program of Christian education to which he is related.

For the student this means: (a) an analysis of his situation and an outline of the most critical problems; (b) the preparation of a plan for the solution of one of the problems, or of two or more related problems, the plan to include reading and investigation in such fields as worship, recreation, teaching, missions, etc.; (c) the carrying out of a plan to discover by experimentation whether or not the proposed solution is valid; and (d) analysis of the results and preparation of plans for further procedure in the light of the results.

A Certificate of Progress is issued for the completion of an amount of work equivalent to the total amount of work required for a unit of credit in the Standard Curriculum. The number of Certificates of Progress which a student may earn is unlimited.

The plan is administered under denominational auspices, except in the cases of students in union or unaffiliated churches, and except when churches of two or more denominations cooperate in forming a class for group procedure, in which case the work is administered and supervised by the International Council.

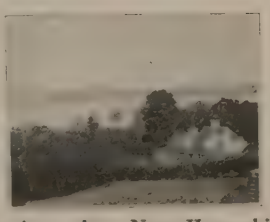
More detailed information may be obtained by writing to the International Council of Religious Education or to any of the cooperating denominations.

(Continued on page 38)

International Leadership Schools and Camp Conferences
Dates for 1932

Geneva Glen, Colorado
Girls' Camp—July 25-August 6
Adult School—August 8-14
Boys' Camp—August 15-27

Lake Geneva, Wisconsin
Adult School—July 25-August 5
Girls' Camp—August 8-20
Boys' Camp—August 22-Sept. 3



Winnipesaukee, New Hampshire
Girls' Camp—July 25-August 6
Adult School—August 8-19
Boys' Camp—August 22-Sept. 3

When You're Out With a Crowd

By Annie Sills Brooks*

This is the second in a series of three articles by Mrs. Brooks regarding a group of juniors in their consideration of the right thing to do when one is "Out With a Crowd." The discussion last month centered about the statement: "When you're out with a crowd it is always right to do what the majority wishes."

ON THE second Sunday, the juniors sang again "In Days of Old in Palestine," the song they were using as a memory hymn, and then discussed the answer which seven members of the group had checked as correct—"When you're out with a crowd it is always right,

To keep still and say nothing if you do not agree with the majority."

The story that day was—

"Keeping Still"

Hallowe'en came on Friday. Tim and his friends were delighted for that meant no lessons to study and they could frolic all evening. Of course there was the usual parade and they would all want to take part in that, but when that was over they could have some fun of their own. Tim's costume was very gay, a real Spanish cavalier, and he wore a big black mask.

The parade was bigger and grander than usual that night, but as soon as they had marched by the judges' stand Tim, James, Arthur, and the rest of the crowd slipped off down a side street and started back toward their own neighborhood.

"Come on boys, let's hurry," said Arthur. "We can have lots of fun near home. We can move the furniture off of Mrs. Logan's porch, ring the doorbells on Cabell Street, and hide behind the shrubbery and hear what old Mr. Moses says when he opens the door and finds nobody there. He never remembers it's Hallowe'en."

The boys hurried off. At first it was fun to ring the bells and hide when people came to the door, but after a bit they grew tired of that, and any way they had reached Mrs. Logan's house. Tim stayed in the back of the crowd. He didn't think it was quite right to move Mrs. Logan's new porch furniture. He knew she worked hard to make the money to buy that furniture, and it might be scratched or broken in dragging it from the porch. Besides Mrs. Logan had no one to put it back for her next morning. He almost said to the others, "Don't let's do that boys," but then he felt sure the boys would make fun of him, call him "sissy," and all that if he didn't join in the fun.

"Well, I'll just follow along and keep moving about, but I will not touch a thing," he said to himself. "They will never know whether I helped or not in the darkness."

They had reached Mrs. Logan's yard by this time.

"Mrs. Logan and the children are down town, I saw them," whispered James. "We can get this job done before they get home."

The crowd went to work. They didn't bother to lift furniture, but dragged it across the porch floor which Mrs. Logan herself had painted just that summer. The chairs and seats were piled behind the shrubbery in the corner of the yard. Everybody was busy and they did not notice that although Tim moved about as fast as anybody else he never went on the porch or touched a piece of furniture.

When the last piece had been moved the crowd slipped off down the street.

"Old Mr. Winter is always so fussy about his grass and flowers. He 'hollers' at us if we break a few flowers, or even slide down his old bank. Let's go over there and slide all we want to down his bank, and break all the old flowers we want to," suggested Martin.

Mr. Winter lived just down the street from Tim and he did not think Mr. Winter was mean at all. He often stopped Tim and sent flowers to his mother, sometimes plants for her garden, but then Tim had not broken flowers without permission, or tried to slide down his bank. Again he wanted to say, "Boys, don't let's harm Mr. Winter's flowers or his terrace, he loves them," but he knew just how the boys would laugh at him so he kept quiet.

"I'll do just as I did at Mrs. Logan's," he said to himself. "Anyway the boys couldn't mean to do any real harm to Mr. Winter's flowers. He has the prettiest place on our street."

The boys had set off at a run and Tim ran to keep up with them. They scrambled wildly up the grassy bank, digging their toes into the sod softened by the rain of the night before. Tim himself ran up the steps and stood behind a shrub while the others slid down the bank, only to climb up and start the fun all over. When they grew tired of that sport they looked about for something else to do. A long row of flowers off to one side caught their eyes and they ran over to them. They were mad with the night's frolic now and scarcely knew what they were doing. They broke some of the lovely flowers and threw them to the ground, then turned to strip some limbs from several lovely evergreens.

"I believe I heard somebody moving in the house," whispered James, and like a pack of frightened rabbits the boys disappeared over the hedge and made for the shelter of the trees around the corner.

When they all stood together in the shelter of the trees they were very quiet, as though they realized what they had done, although no one would admit they had gone too far.

"I guess it's time to go home," suggested Arthur. "See you in the morning."

"So long," they called quietly to one another as each boy ran for his own home.

Tim had to pass on the other side of the street from Mr. Winter's and he glanced across as he ran. The house was still dark and there was no sign of any one about, but Tim knew how his lovely place would look in the morning, turfing torn on the bank, flowers broken, some limbs from his prettiest shrubs hanging limp.

"Oh, well, I didn't do any of it," said Tim trying to comfort himself.

Once at home Tim went to bed immediately, but somehow he was a long time going to sleep. He had expected to have so much fun that evening, and somehow it had not been any fun at all.

Next morning when he went down stairs and out into the yard the first thing he saw was Mrs. Logan and one of her girls trying to drag the heavy furniture back up on the porch. Somehow Tim felt terrible, almost as guilty as though he had helped to carry it off.

"Let me help you, Mrs. Logan," he cried running across the grass of his yard and the next to reach Mrs. Logan's small yard.

*Durham, North Carolina.

Thank you, Tim," said Mrs. Logan when he had helped to ry the things back. "I know some bad, unmannered boys did s last night. And look what they did to my porch which I t painted this summer."

Tim looked down on the floor and there were ugly scratches ere the furniture had been dragged across it, and again Tim as though he had made those marks himself.

"You are silly," he told himself as he went back home. "You n't do it, and you can't help what other folks do."

Somehow all the boys seemed to be in a bad humor that Satur-y, and they couldn't have any fun together. At last Tim left m and went home to read on the porch in the sunshine.

"I think it is a shame what the boys did to Mr. Winter's yard t night," said Tim's mother that night at supper.

"What did they do?" asked his father.

"They tore nearly all of the grass off his terrace, and he's rked so hard to make grass grow on that bank. They almost ined two of his finest shrubs, and broke off nearly half of s lovely chrysanthemums. It must be a pretty bad boy who n get any fun out of that sort of thing."

"Anyway I'm glad Tim can be trusted not to get his fun by stroying things," answered Tim's father.

Tim did not look up from his plate, but he felt his face flush. "Well, I didn't do any of it," he told himself.

Next morning he went off to Sunday school without waiting r any of the boys. He was a minute late, they were singing hen Tim went in. It was one of his favorite songs, too, "Dare Be Brave, Dare to Be True," but somehow Tim could not sing A voice inside seemed to whisper, "You were not very brave riday night."

"What is a watchman?" asked Miss Alice after the song.

"A person who watches a place at night and doesn't let rob-ers or anything get in," answered someone.

"Yes," said Miss Alice. "Long ago the Hebrew people lived in alled cities and they always kept watchmen on the walls to tell hem when an enemy was coming. By and by the people inside he city began doing things which were not right, they forgot God and were not keeping his laws. God wanted some one to arn them, to try and get them to change their evil ways, so he alled a young man named Ezekiel. We do not know exactly ow God told Ezekiel what he wanted him to do, but he told him n a way that Ezekiel understood. Ezekiel himself tells us that hat God said to him was something like this:

" 'Ezekiel, you know the people keep watchmen on the walls to ell them when an enemy is coming. He has to cry out as soon s he sees the enemy, and if he cries out and the people do not isten to him, they cannot blame him if the enemy attack them. But if he fails to cry out and the enemy comes upon them unex-ectedly, then the people could blame the watchman. I want you o be my watchman. You know the people have not been living ight. Go tell them they are doing wrong, beg them to stop and ive as they should. If you do the best you can and they will not isten to you, then I will not blame you, but if you don't tell them hen I will hold you responsible for what they do wrong. Go, Ezekiel, do your very best, perhaps you can stop some of them.' "

Tim didn't hear much of the rest of the service that morning, he kept thinking, "I knew the boys were doing wrong and I did not try to stop them."

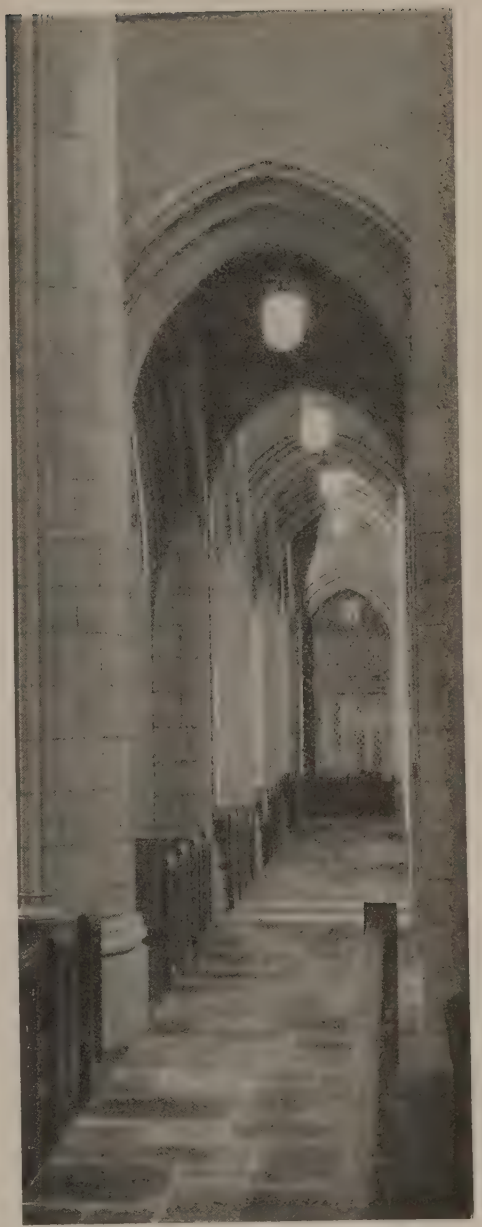
When he went home he looked across to Mr. Winter's yard, now torn and spoiled, and he kept saying to himself, "I'm as much to blame as any of them, for I didn't try to stop them."

Just then Tim saw Mr. Winter looking at his flower bed which had been so pretty a few days ago, and suddenly he ran up and stood beside him.

"Mr. Winter," he began, "I am as much to blame as any one for what happened to your yard the other night."

"Why, Tim, I wouldn't have believed it of you," said Mr. Winter, and his eyes looked sad and disappointed.

"I didn't really touch a thing, Mr. Winter," went on Tim quickly, "truly I didn't. I didn't climb up or slide down the ter-



THE NAVE AISLE OF A MODERN TEMPLE OF WORSHIP SPEAKS ITS OWN MESSAGE TO AN ASPIRING HEART

race, or break a flower. I just came along and kept quiet. I didn't want the boys to make fun of me, so I just pretended I was one of them, but now I know I should have tried to keep the others from doing it. I'm sorry, Mr. Winter, but please, please let me help you fix it back."

"Of course, you can help, Tim," answered Mr. Winter, "but it will take a long, long time to make it pretty as it was before."

When Tim looked around he knew that was true, but then he thought, "Perhaps when I tell them the other boys will want to help too."

When the story was finished the group recalled the verse learned the previous Sunday, 1 Corinthians 16:13, and found in their Bibles Psalm 15 and learned together the first two verses.

The prayer followed and the group used as a response the last verse of "In Days Of Old In Palestine."

Next month's article will describe the program the superintendent planned for the third and fourth Sundays.

"For He Had Great Possessions"

By DOROTHY CLARKE WILSON*

CHARACTERS

BEN AZEL, *a rich young man*
JOHANAN, *his friend*
ZAKKAI, *chief tax collector of Jericho*
NASON, *steward of* BEN AZEL
BAR TIMAEUS, *a blind man*
ASENATH, *wife of* BEN AZEL
HADASSAH, *daughter of* BAR TIMAEUS
LEAH, MIRIAM } *handmaids of* ASENATH
AZOR, *son of* BEN AZEL *and* ASENATH

CONCERNING THE CHARACTERS

Ben Azel is the Rich Young Ruler of the Gospels. He is about thirty—youthful, impetuous, deeply religious, intensely proud of the nobility of family of which his wealth is a symbol. He and his beautiful young wife, Asenath, have little in common save a passionate love for the little Azor. Ben Azel wears the dress of the rich Jew, one feature of which may well be a cape or detachable drape of rich material falling from the shoulders, worn in addition to the Jew's conventional costume. His hands are adorned with rings.

Asenath is young, pampered, and very beautiful. Her costume is elaborate and may vary from scene to scene. She wears many jewels, and the color of her necklaces shifts with every changing mood. As the play develops, her part becomes strong and emotional and increasingly difficult to play.

Zakkai, though "little of stature," displays wealth and distinction. His dress should be almost as rich as that of Ben Azel.

Johanan is a serious young Jew about Ben Azel's age, conservative and cautious until emotionally aroused, but willing to stake everything once his mind is made up. His dress indicates a slightly inferior social station.

Bar Timaeus is an elderly man with a fine, sensitive face, dressed poorly but not in rags. He has a very small speaking part.

Hadassah is young, beautiful, and appealing, from the first passionately devoted to the Christ. Her dress is that of a servant.

Azor, the child, may be taken by any lively, attractive child, boy or girl, of eight or nine years of age.

CONCERNING THE STAGE

A very attractive setting can be arranged with a minimum of effort. The stone columns suggested, between which so much of the action takes place, may be cardboard tubes joined together and covered with designs cut from gold paper to simulate inlaid gold. Arrange curtains or screens on either side of the columns, covering them if desired with tapestries or painted mural scenes. Build a small flight of steps between the columns, extending in a small platform a short distance behind the curtains. The stone settle may be made of wood covered with stone paper. An artificial fountain would add to the realistic effect.

MUSIC

It will add greatly to the effectiveness of the production if a suitable musical setting is provided. It is suggested that between scenes there be organ or orchestral selections from some such sacred themes as Handel's "Messiah."

*Westbrook, Maine.

Scene One

TIME: A few weeks before the Passover.

PLACE: A garden in the outer court of Ben Azel's house in Jericho.

It is early springtime in the courtyard garden of BEN AZEL'S *house in Jericho, but the heat of the summer rests upon the city. There are flowers all about arranged in semblance of a cultivated garden. A shallow flight of steps and two white columns at the back of the stage form an entrance to the courtyard. On either side of the columns are curtains or tapestries forming a background. There are also entrances at right and left. At right center is a bench or stone settle, with back and arms, and at the left another smaller bench. An effect of extreme luxury and wealth is necessary, though the setting may be as simple or as elaborate as desired.*

HADASSAH *enters, left, holding* AZOR *by the hand.*

HADASSAH (*pointing to a shrub covered with little fluffy yellow flowers*): Look, Azor, look! The anbar plant is all in bloom!

AZOR (*clapping his hands delightedly and running toward the plant*): Let's make a wreath, a big, big wreath—like this (*forms circle with his arms*) and give it to—to—(*Stops and thinks.*)

HADASSAH: To whom, little Azor?

AZOR (*triumphantly*): To the Man who loves children!

HADASSAH (*looking around swiftly and laying her fingers on the child's lips*): Hush, child! Have you forgotten? That is our secret, you know—yours and mine.

AZOR (*eagerly*): But when He comes—when He goes by our very own gate and all the other children run after Him down the street—then I may tell?

HADASSAH (*sitting on bench left, suddenly sad and drooping*): Yes, then you may tell, little AZOR—if He ever comes.

AZOR (*running to her and looking anxiously up into her face*): 'Dassah! Your eyes are all wet again, like the little anbar flowers before the sun wipes their tears away. I don't like you that way. (*He runs to the plant and comes back with his arms full of flowers.*) Look! All these! I'm going to make a wreath for you, 'Dassah!

(AZOR *sits on the ground at* HADASSAH'S *feet, weaving flowers into a wreath. Smiling, she stoops and helps him.*)

HADASSAH: We'll make it for your mother, little Azor.

AZOR (*doubtfully*): But mother doesn't like flowers. She likes red and blue and white jewels that sparkle in the sun. Why do you wear no jewels, 'Dassah?

HADASSAH: Because I have none to wear. I am only your mother's servant, little Azor, and very poor.

AZOR (*jumping up and putting his arms around her*): But I like you poor, 'Dassah, and the flowers you wear are better than jewels. They are soft and cool, and they don't hurt when you press against them.

HADASSAH (*looking off right and starting up*): See, Azor! Some one is coming. Let's go over under the sycamore tree and make our wreath. (*Exeunt left.*)

(LEAH *and* MIRIAM *enter right carrying a covering of some rich looking material which they lay carefully over the stone settle, making an impromptu couch. While* LEAH *arranges the covering,* MIRIAM *goes out again, returning with a pile of cushions which they arrange comfortably at one end of the couch.*)

MIRIAM: There! She should find it cooler here on the terrace. It augurs ill, they say, if the heat of summer comes this early. Here it is hardly the first of Nisan.

LEAH: The heat is not the only thing that augurs ill. There is something far stranger about the master's unexpected journey.

MIRIAM: But he is ever making journeys—to Jerusalem, to Hebron, where the flocks are kept, even to Caesarea at times.

LEAH: But always he takes some of his household with him. Tonight he goes alone, and even Nason, his most trusted servant, knows nothing of his destination.

MIRIAM: It is doubtless the new cargo of balsam. He goes to meet the traders.

LEAH: One does not go to meet the traders across the Jordan.

MIRIAM: Across the Jordan! Are you sure?

LEAH: I myself heard him give orders to a slave to bring a fresh mount to the ford.

WATTS *© The Autotype Fine Art Co., Ltd.*

"FOR HE HAD GREAT POSSESSIONS"

IAM: It is strange, indeed. I wonder if e mistress knows.

(LEAH *places a finger on her lips, and th hurriedly resume their duties of fix- g the couch.* ASENATH *appears in the trance, back, and comes slowly down the eps. The two maids go out right. The titude of* ASENATH *expresses languor, difference. As she sinks down on the ttle,* MIRIAM *reappears holding a fan, hich she waves gently back and forth bove her mistress.* ASENATH *leans back gainst a pillow and closes her eyes, only open them again almost immediately.*)

NATH (*impatiently*): Must you go al- ays back and forth—back and forth—the ame way!

(MIRIAM, *frightened, waves the fan the ther way, but after a moment* ASENATH *eaches up and takes it from her hands.*)

ENATH: Go! I can endure the heat bet- er than the awkward motions of a puppet!

(MIRIAM *slips out, right.* ASENATH *toys ith the fan a moment, lets it drop to the loor, then gets up and walks over to a lant, idly picking its blossoms off and hrowing them on the ground. Suddenly* AZOR *comes running in, left, holding the reath he has made.* HADASSAH *follows more slowly.*)

OR: Look, mother! See what I've made or you! A wreath of anbar blossoms for our neck!

(*Eagerly, face brightening,* ASENATH *urns and holds out her arms. Kneeling, he clasps the boy close for a moment, hen lets him lead her to the settle. He ulls at the chains about her neck.*)

ENATH: Child! What are you doing!

OR: You cannot wear them both, mother. Please let me—just this once!

(*Stooping, she lets him take the chains off one by one. He lays them carelessly, n sparkling mass, on the seat beside her, nd slips the garland over her head.*)

OR (*clapping his hands*): There! Are they not beautiful and soft and cool? (*Picks the jewels up.*) See, mother! I'll go and throw the others away.

ENATH (*sharply, taking them from him*): Foolish little dreamer! One day you will be glad enough to sell your soul for them! Take him away, Hadassah, then return to me. I want to talk to you.

(*While* HADASSAH *is gone, she takes the wreath from her neck and slowly replaces the jewels one by one.* HADASSAH *returns alone and stands dutifully awaiting her bidding. Becoming conscious of the girl's presence,* ASENATH *holds out the fan.*)

ENATH: Stay by me, Hadassah. You do not weary me like the others. Your touch is cool, and there is something gentle and quieting in your presence. I must have some one to talk to, or I shall go mad! (HADASSAH *stands obediently over her, quietly moving the fan back and forth. After a moment* ASENATH *springs up and walks up and down.*) You do not know what it is to live in a land that you despise! Always that same glittering dome of Herod's palace in the distance! Always that same, cloying fragrance of roses and palms and balsam! No wonder they named it Jericho, "city of perfumes"! Does it never weary you, Hadassah?

ADASSAH (*gently*): It is the heat, my mistress. Tomorrow, perchance, there will come a fresh breeze from the mountains.

ENATH: No! Tomorrow it will be the same! The same perfumes, the same courtyard, the same fountain—even the same jewels! (*Fingers them scornfully, then with a gleam of interest*) But is it not nearly time for the traders to return from Damascus? It has been close to two moons since they started.

ADASSAH: I heard Nason say they should be back before the first of Nisan.

ASENATH: They are to bring me a chain of rubies—and some silks from the far lands of the rising sun. Ay! When they come there will be something new—for awhile. (*Turning to the girl impetuously*): You, too, Hadassah—you are not always content! Have I not often seen tears standing unshed in your eyes?

HADASSAH (*gently, after a silence*): It is my father, mistress. If you have seen me saddened, it is because of him.

ASENATH (*curiously*): Your father?

HADASSAH: You see—he is blind.

ASENATH (*shocked*): Oh!

HADASSAH: It is he who sits begging by the roadside just inside the Jerusalem gate of the city. You have often bidden your servants to throw coins in his cup.

ASENATH: How long has he been blind, Hadassah?

HADASSAH: Always, my mistress. Now I am all he has, but he has never once looked upon my face.

ASENATH: Perhaps his sight could be restored. There are many physicians in my native Alexandria—

HADASSAH: Physicians could do nothing, my mistress, but—Oh, if you would only let me take him to the Galilean! (*In her excitement Hadassah drops on her knees beside* ASENATH *and assumes an attitude of entreaty.*)

ASENATH: The Galilean! What Galilean could give sight to a blind man!

HADASSAH (*eagerly*): Surely you have heard of him—him whom they call Jesus, the Nazarene!

ASENATH: I have heard that he consorts with fishermen—and publicans and sinners.

HADASSAH: They say that wherever he goes he makes the lame to walk and the deaf to hear and—the blind to see!

ASENATH (*scornfully*): And you believe all the idle tales that are bandied in the streets!

HADASSAH: Always he goes to Jerusalem by the other roads! Oh, my mistress, what if he never once passes through Jericho!

ASENATH: Enough, Hadassah. You weary me like the rest. Perhaps sometime, when I am in the mood, I will send to Alexandria and bid a physician come. But never let me hear this Galilean's name again! (*Slowly* HADASSAH *rises and takes her place with bowed head behind her mistress.*) Go back to the child. I would as soon be alone.

(*Silently* HADASSAH *goes out, left. Alone,* ASENATH *remains seated for a moment on the settle, fingering idly first the jewels, then the wreath, then, pushing back her hair with a weary gesture, she gets up and, letting the wreath fall from her lap as she rises, walks aimlessly to a flowering plant, pausing beside it to pluck a few blossoms. She holds them for a moment in a bouquet, then lets them fall carelessly, as if in the very act of enjoying their fragrance, she had forgotten them. She goes out, right.*)

(*After a pause* BEN AZEL *appears in the entrance, back, and descends to the courtyard. He is followed at a little distance by* ZAKKAI, *chief of the tax collectors of Jericho.* BEN AZEL *stops in the center of the stage, turns and looks sternly at* ZAKKAI, *who stands with arms folded, a smile of triumph and satisfaction on his face. Slowly* BEN AZEL *takes a bag from his girdle, draws out a handful of coins, and with obvious reluctance counts several into* ZAKKAI'S *outstretched hand.*)

ZAKKAI: It is not enough, noblest of noble friends.

BEN AZEL: Call me not your friend! Think you I would suffer your presence in my house if the law did not require it? Show me a righteous Jew in Jericho who does not hate the name of Zakkai the publican!

ZAKKAI: Hatred is an expensive pastime, most noble Ben Azel. It has already cost you the price of many caravans. What is one more to you who have such great possessions?

BEN AZEL: Is there no longer justice in Israel?

ZAKKAI: Nay—nor mercy. The two have always balanced one another.

(BEN AZEL *regards him in silence.*)

ZAKKAI: Must I remind you? Your caravan is waiting to be cleared.

BEN AZEL (*again drawing out his bag*): How much?

ZAKKAI (*pondering*): A caravan of balsam bound for Joppa. I know well what it carries, for I have looked in all the bales.

BEN AZEL: Trust you for that!

ZAKKAI: Suppose we say—another silver talent!

BEN AZEL: But that is robbery—not taxation!

ZAKKAI: It is the price of hatred.

(*Slowly* BEN AZEL *pays the money into his hand.* ZAKKAI *bows low and goes out, pausing at the top of the steps to bow again, an ironical smile on his lips, but* BEN AZEL'S *back is turned. After he has gone* BEN AZEL *still stands, thoughtfully.* JOHANAN *enters, left.*)

JOHANAN: Ben Azel! I thought I should find you here.

BEN AZEL (*going to meet him with outstretched hands*): You received my message? The servant told you of my journey?

JOHANAN: Yes, but he said nothing of its destination. You are going to Jerusalem?

BEN AZEL: No. To Bethany beyond Jordan. But tell no one. You, Johanan, are the only one who knows.

JOHANAN: You are crossing the ford tonight—with a retinue!

BEN AZEL (*shortly*): I am making the journey alone.

JOHANAN: But, I don't understand.

BEN AZEL: Sit down. That is why I bade you come. I must tell some one, and you are my friend. I can speak to you of the things that lie deepest in my heart. (*He walks up and down a moment as if pondering, then stops in front of* JOHANAN.) Listen, Johanan! You remember the day we went up to the temple at the Feast of Tabernacles?

JOHANAN: Yea, how could I forget? Was not that the day we first saw and heard the Galilean?

BEN AZEL (*eagerly*): Then you, too, must have felt it—this strange unrest that has been stirring in my soul ever since! You too must have wondered if this teacher of Nazareth may not hold the key to all our questings!

JOHANAN: I have wondered, Ben Azel. The memory of his words has been with me day and night.

BEN AZEL (*thoughtfully, walking back and forth*): After all, who can tell? The ways of the Most High have ever been far from men's expectations. He has made kings of shepherds lads and bowed the sons of princes in the dust. Why might he not choose to put on the lips of a simple Galilean the words of eternal life? (*After a pause*). Life! It is life we are seeking, Johanan—life and God! Even while our lips intone the shibboleths of the sacred Law, our hearts are crying after life. And what is the wreathing incense from our sacrificial altars but a symbol of our groping hands reaching ever upward after God? For we have not found him, Johanan. After all our questing, we have not found him.

JOHANAN: No. You are right, Ben Azel. We have not found him.

BEN AZEL (*with sudden hope*): But we shall find him, Johanan. It is not an idle

dream. Else why should the Prophet of Galilee have said, "I am come that they might have life, and that they might have it more abundantly?" (*Leaning forward*) Johanan—do you not understand? I believe that this Jesus of Nazareth is—the Christ!

JOHANAN (*rising*): The—Christ!

BEN AZEL (*impetuously*): I believe it—but I must be sure! I must find for myself if he has the words of eternal life. Tonight I go to seek him!

JOHANAN: Tonight!

BEN AZEL: He is at Bethany beyond Jordan, in retreat with his disciples. I am going to find him, to speak with him, perhaps become one of his followers. Who knows? Perhaps he is waiting for one such as I to help him in the establishment of his kingdom. Most of his followers are poor—humble laborers and fishermen. I have wealth untold to put at his service. Both he and his disciples are obscure, without family or renown. But I can give him the prestige of a ruler of the synagogue and the noblest name in Jericho! There is little that the wealth and the name of Ben Azel cannot secure!

JOHANAN: Take me with you, Ben Azel!

BEN AZEL (*after a moment's pause*): No, Johanan. I must go alone. There must be no one with me when I come into his presence. But if he is truly the Christ, if I find in him the light and life we seek, I will tell you the story of my journey. Peace be unto you, Johanan, until my return.

(JOHANAN *takes his leave of* BEN AZEL *and goes out left.* BEN AZEL *stands for a moment thoughtfully, then with purpose and determination in his bearing, turns and ascends the steps.*)

CURTAIN

NOTE: *If no curtain is used,* LEAH *and* MIRIAM *may come in immediately after his departure and remove the cushions and covering from the settle. If curtain is used, they may be removed between scenes.*

See "Notes on Production" for music between scenes.

Scene Two

TIME: Night, a few days later.

PLACE: The same.

It is night in the courtyard. A very dim light, preferably a blue and green combination, falls on the space between the columns. Otherwise the court is in darkness. LEAH *enters cautiously, right, carrying a lighted torch.*

LEAH (*peering into the shadows*): Miriam! Are you there?

(*Miriam appears left. They speak in cautious tones.*)

MIRIAM: What has happened? Why did you tell me to meet you here?

LEAH: Hush! Don't speak so loud. The master has returned.

MIRIAM: What is there strange in that? I should think it was time he returned. Did you call me out here just to tell me that!

LEAH: But he is acting strangely. He has stayed on the housetop all day, and has let no one come near him but little Azor.

MIRIAM: I see nothing strange in that. Does not the whole household know how he worships the child?

LEAH: But that isn't all. I was there when he returned, and I caught a glimpse of his face.

MIRIAM: How did he look?

LEAH: As if—I can't describe it—but it was as if something within him had died. Hush! What was that!

(*The two girls vanish silently.* BEN AZEL *appears in the dim light at the top of the steps, assuming an attitude of despondency. He stands for a moment side to the audience, bent head turned away, his hand, richly adorned with sparkling rings, half clasped at his side. It will be effective if a light from the wings, possibly a flashlight, is focused on his hand. The accompanying cut of Watts' famous picture, "For He Had Great Possessions," shows the attitude of* BEN AZEL *should depict. Let the tableau be held for some moments. It may be accompanied or followed by a musical setting from the "Messiah."*)

CURTAIN

Scene Three

TIME: A week before the Passover as Jesus is leaving Jericho.

PLACE: The same.

It is the morning of Jesus' departure from Jericho. The curtain rises to show BEN AZEL *in conversation with* NASON, *his most trusted servant. If no curtain is used, the two may enter from back while conversing.*

NASON (*much disturbed*): Something must be done, my lord! The groves are well nigh deserted, and if this day's labor is lost, the order from the Damascus merchants must be canceled and fifty good talents gone to waste!

BEN AZEL (*suddenly rousing*): Did you say fifty talents, Nason? Yea, that is too much to lose. You are right. We must do something. Promise each laborer thirty strokes of the lash if he does not appear in the groves by the third hour. That will fetch them, and you well know how to threaten.

NASON: Thirty strokes! Already have I promised them forty, and fifty, and a docking of their wage beside! But they will not listen. They have gone mad! They swarm after the crowd like flies!

BEN AZEL: Then call in others from the streets. Go out into the high ways and by ways. Give them five—nay, ten denarii, if need be! Anything, so long as the day's work be done!

NASON: This, too, have I tried, my lord, not once, but many times. But the high ways and by ways are empty! I tell you they have gone mad! They are all flocking in the wake of this low born magician—this Galilean peasant—this Nazarene! What is he to rob the house of Ben Azel of fifty hard earned talents!

BEN AZEL (*suddenly tense*): Have you seen him, Nason?

NASON: Seen whom, my lord?

BEN AZEL: This Jesus—of Nazareth.

NASON (*shrugging*): Nay, why should I have seen him? Think you I have the curiosity of that publican Zakkai that when the man passed by I should go and climb a tree to see him! Trust his shrewdness to think of some such scheme! He is as long in cunning as he is short in cubits. It served him right that he had to entertain the fellow overnight.

BEN AZEL (*slowly*): You mean the Galilean stayed last night at the house of Zakkai?

NASON: Yea. He is living well up to his reputation of consorting with publicans and sinners. I suppose the people are flocking in his path in the hope that he will perform some magic. I say, let him try a few of his magic wiles on Zakkai! (*With a short laugh.*) Let him unloose the strings of the publican's money bag, and I myself will believe!

(AZOR *comes running in left.* HADASSAH *follows more slowly and stands in background, left.*)

AZOR: Father! Oh, father! I've been looking for you everywhere.

BEN AZEL: Leave me, Nason. We will talk of this business later.

NASON: But the fifty talents.

BEN AZEL (*dismissing him with a gesture and sitting on the settle*): What is it, little Azor?

AZOR: Father! The Man who loves children is in town! Last night he went by our very own gate, and all of the children ran after him down the street, and—and father! He took them up in his arms and blessed them!

BEN AZEL (*after a pause*): Who—who told you this, my son?

(ASENATH *appears unnoticed at entrance back and stands observing.*)

AZOR: Little David, the gardener's son. His mother took him herself, and the Man who loves children put his hand on little David's head and gave him the prettiest toy that he had carved out of wood. Father, I want to go, too!

HADASSAH (*coming forward and speaking eagerly*): I would be very careful of him, master, and bring him back again safely. He wants to go so much!

AZOR (*as* BEN AZEL *hesitates*): Please, father!

HADASSAH: We must hurry if we would find him. They say he has already started toward the gates of the city.

ASENATH (*coming forward*): Why should you hesitate, Ben Azel? Why should you think for a moment of letting your son follow with the common rabble of the street in the path of a low born Galilean who happens to have caught the public fancy!

BEN AZEL (*rising and speaking uncertainly*): But—Asenath—

ASENATH (*eyes flashing in anger*): What has the house of Ben Azel to do with this Jesus of Nazareth?

(*They stand facing each other for a tense moment.* AZOR *has fled to* HADASSAH. *At last* BEN AZEL *turns away.*)

BEN AZEL (*with a gesture of finality, as if in his own mind he has settled the question once for all*): You are right, Asenath. I had forgotten. The house of Ben Azel has nothing to do—with this—Jesus of Nazareth.

(ASENATH *turns and dismisses* HADASSAH *and the child with a gesture. She sits on bench, left.*)

ASENATH (*fingering the new chain she wears, after a pause*): These rubies are beautiful, Ben Azel. In the night they shine as if their hearts were imprisoned fires. But I wonder if after all—I would not rather have sapphires instead. I think when the next caravan comes—

JOHANAN (*appearing in entrance back*): Ben Azel! (*He enters hurriedly and seizes both of* BEN AZEL'S *hands.* ASENATH *draws back, unnoticed.*) I have come to say farewell. I am going with the Nazarene—to Jerusalem!

BEN AZEL: Johanan! You mean—

JOHANAN: I mean that I am going to follow him, Ben Azel. You were right. He must be—he *is*—the Christ! No man could see what I have seen these last two days and not believe!

(BEN AZEL *stands motionless without replying. Slowly* JOHANAN *drops his friend's hands and draws back, his eyes fixed with a stern sort of challenge on* BEN AZEL'S *face.*)

JOHANAN: How can you be silent! How can you stand like a stone when every fiber of my being is pulsating with this new found joy! It was you who first showed me that he had the words of eternal life! (*Coming a step nearer.*) Tell me, Ben Azel—tell me what happened beyond the Jordan.

BEN AZEL (*after a silence*). The Jordan hides its own secrets, Johanan. Its rushing tide has buried many hopes and dreams.

JOHANAN: But—the things you said here in this very court—

BEN AZEL: Forget them. Can you not see that—I have forgotten?

(Continued on page 36)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR MARCH

*By Elsie G. Rodgers**

The Leader's Purpose

·may shut our eyes, but we cannot help knowing
·t skies are clear and grass is growing.

·ring is coming! Indeed, spring is al-·y here in some parts of our land, bring- God's most joyous and comforting mes- of risen and renewing life. The leader rimary children can have no better pur- during this first spring month than to ide opportunities for children to see and that message; to help them to inter- all joy and beauty as the expression of 's constant care and love; and to en- age the simple, spontaneous expression ove, joy, and gratitude. Such an expe- ce will realize our worship purpose most pletely. "To foster in primary children eepening consciousness of joyous, loving ionship to God and Jesus"; such was expression of that purpose as we began year. During January and February, we ·ht to bring the children into closer fel- hip with Jesus as their friend and her, able and willing to help them to live God wants his children to live. Now, ng this month of March, God is speak- very directly to the children as he speaks ll his creation, through the stirring of life. Primary children, always sensitive physical, emotional, and spiritual urges particularly stirred by the joy of spring. erhaps, at no other time is worship more ely the outgrowth of other activity. A ning school group were discussing ways which children could be led into a clearer ization of God's nearness. "Near our rch," said one teacher, "are several lovely dens. Part of each session, when the ther is good, we spend in one of these dens. We listen to the wind and watch tree-tops sway; sometimes, we see or r a bird; sometimes we talk about the brown earth and the flowers, still asleep ler it." "But how do you quiet the chil- n for worship when they return to their m?" asked another. "Almost always," tinued the teacher, "we speak to the avenly Father, or sing a song or repeat verses right there in the garden and the ldren usually want to talk about these gs when they return." Yes, nothing is re natural to little children than this sim- , unaffected turning to God in childlike ression of love and joy and gratitude. r part is simply to provide suitable op- tunities and, with sympathetic under- nding, to live through the experience with m.

The children may engage in many activ- s in the department room during the ses- n on Sunday morning which will prepare worship. One of the most interesting of se is "making our room pretty," as the ldren would express it. If spring is early your neighborhood, the children will enjoy nging tulips or other flowers already in om, or branches of budding shrubs or ssy willow, which will open in the warmth the room. If spring is late, the group y express their hope of the coming sea- by planting and caring for an indoor den in a window box, to be transplanted er, perhaps, outdoors. Cut-out flower rders for walls or windows, flower pots or es to hold flowering plants or cut flowers also interesting to make and help to ng the springtime spirit to the room.

Although indoor activities are interesting and helpful, wherever possible children should enjoy spring outdoors. Early in the month, perhaps, this will be just a few moments at an open window to feel the sunshine or to watch the first bird visitor, or to listen to the drip-drip of melting snow or the patter of spring rain. If the day is fine, even though still cold, the children may put on hats and coats and go out into the church yard. Here they may discuss the garden they will plant, or look for early shoots from bulbs planted last autumn.

As the children search with interest for the hidden signs of spring or rejoice in budding trees and springing grass, the leader may readily lead them to the Heavenly Father. Through happy songs of God's love and care, they will express childlike joy and, in simple prayers, they will speak their praise and gratitude, and the worship of those moments will be real and spontaneous.

Springtime Services

This year Easter is the last Sunday in March, and will be the climax of the worship of the month. The study and other activities in the various primary lesson courses center either in "practicing Jesus' way of living" or in the Easter message. The worship thought for the month, therefore, might be "God's Love and Care in Springtime" and for the four Sundays:

"God's Gift of Spring."
"The Message of the Flowers."
"Children's Praise" (Palm Sunday).
"The Easter Story."

Suggested Program for the First Sunday in March

WORSHIP THOUGHT FOR TODAY: *God's Gift of Spring.*

As the children enter, some will become interested at once in the plans for making the room attractive—a branch of pussy willow or the cocoon of a moth will enlist the attention of others. Still others will join a group at the piano to sing Easter carols. When all have arrived, the leader may suggest the group gather around the piano to

SING: This informal period will give opportunity for the recall and rehearsal of the spring songs and Easter carols sung last year in preparation for worship. During the conversation, the children are sure to relate all the signs of approaching spring which they have seen. The leader may recall verses or stories told last pring. A child or the superintendent or a teacher may suggest a garden and the children may discuss plans. All this will prepare the group for

THE WORSHIP SERVICE

The children quietly find their places while the pianist plays the

PRELUDE: "Spring Song," Mendelssohn.

When all is quiet, the piano plays and the children join in singing a

RESPONSE: "This is the day which the Lord hath made." (Music printed in the December, 1931, *Journal*, p. 34.)

CONVERSATION follows: The children are encouraged to name God's gifts of spring, after which they join in a

SONG: "All Things Bright and Beautiful," after which they unite in a

PRAYER: "Father, We thank thee for the night"

The children then recall

SCRIPTURE VERSES which are repeated by individual children or by the group. Among these are:

"He hath made everything beautiful in its time." (Eccl. 3:11)
"For lo, the winter is past;
The rain is over and gone;
The flowers appear upon the earth;
The time of the singing of birds is come."
(Song of Solomon 2:11, 12)
"Every good and every perfect gift is . . . from the Father." (James 1:17)

If there is time, the leader tells a

STORY: "The Boy Who Discovered the Spring," from *Why the Chimes Rang*, by Alden (Bobbs, Merrill Co.)

Then the children bring their

OFFERING and the service concludes as they sing the

OFFERING RESPONSE: "We Bring our Gifts, Dear Lord," *Primary Music and Worship.*

Additional Materials

SONGS:

From *Songs for Little People*, Pilgrim Press.
"When Jesus Was a Little Lad"
"Tell Me the Stories of Jesus"
"He Cares for Me"
"All Things Bright and Beautiful"
"God is Love"
"Lord of the Sunlight"

From *Primary Music and Worship*, Presbyterian Board of Christian Education.
"The Bird's Return"
"April Shower"
"This is My Father's World"
"For the Beauty of the Earth"
"Easter Greeting"

VERSES: "Behold, I am alive forever more." (Rev. 1:18)
"Your Heavenly Father Feedeth them." (Matt. 6:26)
"Your heavenly Father knoweth ye have need of all these things." (Matt. 6:32b)
"He careth for you." (I Peter 5:7)
"The Lord hath done great things for us, whereof we are glad." (Ps. 126:3)
"The earth is full of the loving kindness of the Lord." (Ps. 33:5)
"The Lord is good to all." (Ps. 145:9)

STORIES:

From *Primary Worship Guide* by Perkins, Pilgrim Press.
"Two Stories about Fishing"
"The Prince Who Did Not Know He was Needed"
"The Lovely Spring"
"Herman's Birthday Trip"

From *Second Primary Book in Religion* by Colson, Abingdon Press.
"The Time of the Singing of Birds"
"A Story of Easter"

From *The Story-Teller* by Lindsay, Milton Bradley Co.
"The Magic Flower"
"The Song that Travelled"

PICTURES:

The picture sets accompanying primary lesson materials are rich in pictures for department use in springtime. In addition, magazines and seed catalogues are a good source of nature pictures for note-book and poster work. Excellent colored nature pictures may be secured from:

Perry Picture Company, Malden, Massachusetts.
Brown Picture Company, Beverly, Massachusetts.

Associate Director of Children's Work, Board of ·istian Education, Presbyterian Church, U. S. A., ·iladelphia, Pennsylvania.

JUNIOR DEPARTMENT PROGRAMS FOR MARCH

By Irene Rockenbach*

Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King,
Else, wherefore born?

—TENNYSON

The theme selected for the month of March is "Seeking to Know Jesus." The juniors should be familiar with the main events of Jesus' life which the church commemorates in its celebration of Palm Sunday and Easter, and these services may be a natural sequence of their study of the life of Jesus, arousing love and loyalty and a desire to serve Christ, so that these special days in the church year may have even greater meaning in their lives this year than ever before.

We hope that the children in our church schools are learning each year to love Jesus and to try to live as followers of Jesus should live. They will have made many decisions to follow Jesus, as the months go by—but there is a time when junior boys and girls should be led to face frankly the matter of discipleship. In many communions the boys and girls who have made this choice are asked to give public expression to their Christian faith, and assume the vows of church membership on Palm Sunday or Easter.

In some departments the class session will be omitted on Easter Sunday, and the juniors will meet in one group for the entire period. A service has been arranged in which scenes from the life of Jesus—reproductions of some of the great masterpieces of art—are thrown upon the screen. During the showing of the pictures, appropriate hymns are sung, passages of Scripture are read, or a few words of explanation may be given. The room should be darkened by the use of heavy curtains or building paper tacked over the windows and the lights turned out at the proper time. All of the lantern slides mentioned, or good substitutes, may be rented from the Bailey Art Slide Co., 21 Lake Ave., Newton Center, Mass., for ten or fifteen cents each; or secured from the World Service Commission, 740 Rush St., Chicago; the Chicago Public Library Visualization Department; the Chicago Art Institute; or Frances Farrar, East Elmira, New York. Probably public libraries in other cities are prepared to furnish lantern slides also. They should be ordered as early as possible. A good lantern and a competent operator are necessary for an effective service. Careful arrangements should be made to eliminate distractions, such as late-comers, casual visitors, etc., after the beginning of the service.

The hymns used in these services may be found in most of the standard hymnals. If any are unfamiliar to the juniors, they should be learned at a preparatory period.

The instrumental preludes suggested may be found in any good collection of classical music. So that the juniors may come to have a finer appreciation of these beautiful selections, stories of the lives of great composers and the events that led to the composition of this music may be told in the preparatory period. The leader may find help in a splendid little volume prepared for use in public schools, entitled *Stories of Great Musicians* by Scobey and Horne, published by the American Book Company.

March 6

INSTRUMENTAL PRELUDE: "He Shall Feed His Flock," from Handel's "Messiah."
CALL TO WORSHIP:

Leader: Know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

Response: Greater love hath no man than this, that a man lay down his life for his friends.

Song Response: (Tune, Beecher)

Love Divine, all love excelling,
Joy of heaven to earth come down;
Fix in us thy humble dwelling,
All thy faithful mercies crown.
Jesus, thou art all compassion,
Pure, unbounded love thou art;
Visit us with thy salvation,
Enter every trembling heart.

—CHARLES WESLEY

Prayer: O God, who art our Father, we thank thee for the greatness of thy love and for the goodness of thy works. May we sing with joy, and seek thee truly in all we do and say. Amen.

HYMN: "Tell Me the Stories of Jesus"
SCRIPTURE: Romans 8:31-39
STORY: "The Lord of Love" (From *Building a Christian Character* by Blanche Carrier, published by Doubleday, Doran.)
HYMN: "O Master of the Loving Heart" (See January issue of *International Journal*, page 35)
OFFERING SERVICE:

Leader: Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."
Response: Freely ye have received, freely give. (Ushers come forward with the offering.)
Dedication Hymn: "Just as I Am, Thine Own to Be."

HYMN: "Fairest Lord Jesus"
BENEDICTION:

Now, the God of Peace, who brought again from the dead our Lord Jesus, the Great Shepherd of the sheep, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be the glory, forever and ever. Amen.

RECESSIONAL

March 13

PICTURE (on easel): "Christ in Gethsemane," Hofmann
INSTRUMENTAL PRELUDE: "O Rest in the Lord," Mendelssohn
CALL TO WORSHIP:

Leader: O come, let us sing unto the Lord,
For the Lord God is a great God.
Response: And a great King above all gods.
Song Response: Holy, Holy, Holy, Lord God Almighty (verse 1).
Prayer:

O thou who hearest every heartfelt prayer,
With thy rich grace, Lord, all our hearts prepare;
Thou art our life, thou art our love and light,
O let this Sabbath hour with thee be bright.

—FREDERICK C. ATKINSON

HYMN: "At Work Beside His Father's Bench"
POEM: "From Nazareth He Comes," by Raymond Kresensky (From *Christ in the Poetry of Today*, published by The Womans Press.)
PICTURE TALK: "Christ in Gethsemane," Hofmann

We always admire courage, and we like to read stories of wonderful deeds performed by courageous men, like Admiral Byrd, Colonel Lindbergh, and others. Jesus was a man of great courage and great strength and endurance. Often he was tired and hungry; many times he slept out in the open, because he was homeless. He worked very hard, and lived bravely and unselfishly, always ready to give up rest and comfort so that he might spread the message God had entrusted to him. But many of the people who lived at that time did not want to listen to him, and were not willing to accept the things he taught. His enemies were determined that he should die, and finally he had either to run away or give up his life. Of course Jesus would not run away, but courageously he walked into the midst of danger, and bravely he gave up his life, so that God's work might go on. The picture you see here shows Jesus at prayer in the Garden of Gethsemane, the night before the day of his crucifixion, when, in great sorrow and agony of mind, he prayed for strength and courage to endure the trial before him, and his disciples slept under the olive trees near by.

PRAYER:

Dear Lord and Master of us all, we love thee, because thou hast first loved us. Help us to be strong and brave, loving, kind and true, worthy to be called followers of thine, ready to serve thee in the work there is to do in the world. Amen.

HYMN: "Rise Up, O Men of God"
OFFERING SERVICE: (Same as first Sunday)
HYMN: "Faith of Our Fathers"
BENEDICTION: (Same as first Sunday)
RECESSIONAL

March 20

INSTRUMENTAL PRELUDE: "Come Unto Me" from Handel's "Messiah."
CALL TO WORSHIP:

Leader: Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in.
Response: Who is this King of Glory?
Leader: The Lord, strong and mighty, he is the King of glory.
Song Response:

Into the city I'd follow
The children's band,
Waving a branch of the palm trees
High in my hand.
One of his heralds,
Yes, I would sing,
Loudest hosannas,
Jesus is King.

—W. H. PARKER

Prayer: Our Lord Jesus, we are glad on this anniversary of thy triumphal entry into Jerusalem. We like to think of the boys and girls who sang praises to thee on that Palm Sunday of olden time. We would join the acclaim of those who went forth from the gates of the city to meet thee with joyful cries of "Hosanna, hosanna, blessed is he that cometh in the name of the Lord." May none of us withhold a welcome from our hearts. Amen.

HYMN: "We Would See Jesus"
SCRIPTURE: John 2:35-39; Matt. 4:21, 22.
OFFERING SERVICE: (Same as first Sunday)
STORY: "A Knight of the Cross"

Not so long ago, in a place not far from here, there lived a lad who longed to be a knight. When he looked about him he saw many men whom he knew were already knights, and they had a wonderful name —Knights of the Cross—Christian. These men were those whom he loved and admired most of all the men he knew. They were the men who had been kind and loving to him ever since he was a little fellow, and he wanted to be like them. So he decided that he wanted to be a Christian knight. Some were doctors and some were merchants and some were men from the farm, but one there was who was wisest and gentlest of them all, and whom the lad admired most of all. He was the leader of the knights, and knew most about the king. He it was whom the lad wanted to be like.

He watched the knights from day to day, as they went about their work. He found that they had all done great deeds of love and sacrifice for their King; so he sought for great deeds he might do. He saw that they were kindly of heart and pure of life; so he modeled his life by theirs.

Of course, he grew strong of purpose and brave of soul, for he had true men to copy as he grew. He trained his mind to think good thoughts and his body to do that which a Christian would do. And soon his helpful service and his eager work came to the notice of the King and the other Knights of the Cross.

"He is worthy to belong to our brotherhood," they said. "He has proven that he can be brave and true. Let us make him one of our number."

What a happy day it was for the lad when the word came to him that he would be allowed to join the brotherhood of the Knights of the Cross. All the day he was happy and eager to go to the church and say to the men of the brotherhood that he would be glad to try to serve the King with them. He longed to be a real Knight, and this would give him the better chance to serve.

So he watched the gate as the evening came, and with the evening came several of the knights. They took him to the beautiful church which all the knights loved so well. The room in which the knights met was hung with beautiful pictures. There was the Son of the great King, when he, too, was a boy. There was a picture of the army of Christian Knights who had gone forth to fight for the King in other lands. And as the lad looked about the room, he felt that he was to become much more worth while when he was brother to all of these.

When all had come, the wisest of the knights brought the lad to the rest, told of the things which he had seen him do, and asked that he be allowed to join the brotherhood; and the knights smiled and held out their hands in welcome to the lad. They told him of the honor of the brotherhood, of the great work which it had done in the world for the King. They told him of the need of strong young knights. They told him of their desire that he should come into the brotherhood clean of body and pure of soul.

And as they talked the eyes of the lad glowed with living fire. These were his heroes, for he had seen them do great deeds. He would try his best to honor the King, and do his work if they would allow him to join the brotherhood.

Then they took him to the altar of the church and he knelt there while the wisest knight laid his hand

*Deerfield, Illinois.

s head, and prayed that he might be strong and that he might go forth to conquer. It was the of the signs that he was to belong to the King. he lad's heart was full of gladness.

he rose to his feet, he found the other knights ng near him. And as they rose, they placed their on his shoulders and told him of the great work of him. They urged him to keep body and mind led because he was a knight and loved true

en they had left him alone at the door of his the lad went to his room to keep his vigil, alone God. Tomorrow all the world should know that d joined the brotherhood and was waiting for the and of the King. It was to be one of the great of his life. He thought over the words of the ts and determined that he, too, would some day another lad as they had helped him. And as he in prayer, he asked the King to come into his nd stay.

en the morning was come, he dressed with care ent gladly to the altar of the church. There was eautiful music; there were palms and flowers. were friends there who had come to see him the vow of brotherhood. And before them he the vow of the Christian, promising to go out to for the right, to try to keep his life clean and , to honor the king.

n the wisest of the knights, the one whom he the most and whom he longed to be like, took by the hand. There was strength and courage just e grip of his hand as he said to the boy:

ou have been found worthy to be called to service to join the brotherhood. You have been made to be a faithful follower, for you have been ally taught in the way. You have taken your vow e all people. So I name you a member of the erhood, but only God can give you the sign of otherhood. That you must earn from him as the go by. It shall be seen in your face as it grows ger and more beautiful. It shall be seen in your as they grow more useful. It shall be seen in life as it grows more like the Christ, the Son of ing."

en the lad went forth, with the brotherhood to and inspire him. There were many hours of pa- waiting; there were days and days of pain and gle; there were hours when he longed to fly from and rest. But always there was the light whic come to him as he knelt in the church. Always was the brotherhood to help him. Always there the face of the King before him. And the con- s were won because he was brave and true.

en lo! as the days went by, he heard the voice e King in the depths of his soul.

rise! look up, Knight of the Cross, and Follower e King. Your King has watched your vigil and found you true to your vow. Your King names e Knight of the Cross—a Christian."

d the world, too, looked into his face, into his into his life, and into his character as the days by, and they, too, called him

Christian—A Knight of the Cross."

Margaret Eggleston. From *The Church School.* by permission.

IN: "Just as I am, Thine Own to Be"

EDICTION: (Same as first Sunday)

ESSIONAL

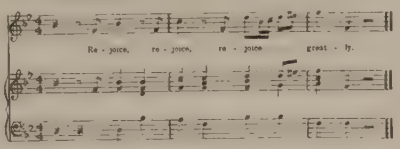
March 27

RUMENTAL MUSIC: "I Know That My edeemer Liveth," from Handel's "Mes- ah." (A simple arrangement may be found in *Services and Songs for the Junior Department* by Josephine Baldwin, published by The Abingdon Press.)

CALL TO WORSHIP:

Christ the Lord is risen today,
Sons of men and angels say,
Raise your joys and triumphs high,
Sing, ye heavens, and earth, reply.
—CHARLES WESLEY

SONG RESPONSE:



AN EASTER LITANY:

Leader: For the gift of thy Son, Jesus, and his matchless life here on earth,
Response: We thank thee, O God.
Leader: For his courage and unselfishness, for his great love and kindness to men, and women, and little children.
Response: We thank thee, O God.
Leader: For his willing sacrifice, and glorious resurrection.
Response: We give thee thanks, O God.
Leader: Help us to try to be like Jesus at all times, brave, true, kind and loyal, at school, at home, in work or play,
Response: We pray thee, O God.
In Unison: Hear us, then, in this our prayer, O God, as we on this Easter day, magnify the holy name of Jesus, our Risen Saviour. Amen.

OFFERING SERVICE: (Same as first Sunday)

AN EASTER SERVICE—in Picture, Song and Scripture, (*see boxed item below*).

PRAYER:

We praise thee, our blessed Lord and Savior, King of Kings, for thy life and work here on earth. Help us to show that we are grateful by many acts of love toward others. Make us faithful to thy service. Amen.

BENEDICTION: (Same as first Sunday)

RECESSIONAL

Song, Scripture, or Story	*Lantern Slides*
HYMN: "Tell Me the Stories of Jesus"	"Jesus Teaching by the Sea," Hofmann "Healing the Sick," Hofmann "Christ's Entry Into Jerusalem," Plockhorst "The Last Supper," DaVinci "Christ in Gethsemane," Hofmann
SCRIPTURE STORY: Mark 11:1-11.	
SCRIPTURE STORY OF PICTURE	
POEM: "Ballad of the Trees and the Master" by Sidney Lanier. (Read by an adult)	
SCRIPTURE STORY OF PICTURE "And when they had bound him, they led him away, and delivered him to Pontius Pilate, the governor. Pilate saith unto them, What then shall I do with Jesus, who is called Christ? They all said, Let him be crucified. He said unto them a third time, Why, what evil hath this man done? I have found no cause for death in him. I will therefore chastise and release him. They therefore cried out, Away with him! Away with him! Crucify him! Crucify him! Then delivered he him therefore unto them to be crucified,—and they took Jesus and led him away—unto a place called Golgotha, where they crucified him, and two others with him, one on either side and Jesus in the midst."	"Peter's Denial of Christ," Graf Harrach "Ecce Homo," Ciseri
SOLO: (By an adult) "There is a Green Hill Far Away."	"Crucifixion," Hole
SCRIPTURE: Mark 16:1-8	"Holy Women at the Tomb," Ender
HYMN: "Christ the Lord is Risen Today"	"Jesus Reveals Himself to Mary," Hole "Peter and John," Burnand
SCRIPTURE STORY OF PICTURE	"The Walk to Emmaus," Hole

MARCH SUGGESTIONS FOR LEADERS OF YOUTH

*By Dr. and Mrs. J. Ruskin Howe**

he worship services for the month of ch are built around the general theme rist, Lord and Master of Mankind." The ral services are as follows:

arch 6: "*Jesus, the Way, the Truth, Life*"

arch 13: "*Opening My Life to Christ*"

arch 20: "*Facing the Challenge with*

arch 27: "*Life Triumphant in Christ*"

he purpose throughout these services is promote the development of spiritual ives and of religious living through a experience of the silent beauty of the ten and Easter themes. It has seemed ropriate to use the second service of the th as one of personal commitment, thus wing a period for instruction in church bership for those newly deciding for ist, before the usual Easter Sunday ad- sion of new members.

rson, Ohio. Dr. Howe is professor of Systematic logy and English Bible, Bonebrake Theological nary

March 6

THEME: "*Jesus, the Way, the Truth, the Life*"

PRELUDE

CALL TO WORSHIP:

Leader: The Lord is in his Holy Temple. Let all the earth keep silence before him.
Unison: John 3:16.
Leader: O come, let us adore him, Christ the Lord.

HYMN: "O Master Workman of the Race" or "O Son of Man, Thou Madest Known"

SCRIPTURE: Jesus said, "I am the Way, the Truth, and the Life, no one cometh to the Father but by me." (John 14:6)

LEADER'S TALK:

Down across the ages there has come one unique and radiant life, that of the incomparable Man of Galilee. The world has seen none other to be compared with it. With all our modern progress, our improved pedagogy, and our expert psychology, we are waiting in vain for any life that shall match the beauty, the power, the utter selflessness, and the absolute love and self-control of the Great Galilean. Many stories have been better told than his but there has been no such other story to tell. To look upon his winsome figure for one earnest moment is to be haunted by it evermore and to be lured by it into a new and deeper beauty of living. One writer has put it this way:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a house. He never had a family. He never went to college. He never put his feet inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

"While still a young man the tide of popular opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property he had on earth, while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today this provincial Peasant is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One Solitary Life."

"The good intent of God became the Christ,
And lived on earth—the Living Love of God,

That men might draw to closer touch with heaven,
Since Christ in all the ways of man hath trod."
—From *Bees in Amber* by JOHN OXENHAM.

PRAYER THOUGHT:

Seek God through the inner call of your own heart, responding to the influence of his Son, through whom he speaks to us. It is thus we can meet the Master who waits in the quiet to fill us with new courage and zeal for the tasks of the day.

HYMN: "O Lord of Life and Love and Power" or "Immortal Love, Forever Full."

ADAPTATIONS FOR INTERMEDIATES

STORY: "The Young Man with the Daring Dream" from *The Kingdom of Love* by Blanche Carrier (George H. Doran) to replace leader's talk. If preferred, excerpts from the talk may be used.

SOLO: "Thou Didst Leave Thy Throne" from *Singing Pathways* by Mary Stevens Dickie (Powell and White).

ADDITIONAL MATERIAL

QUARTETTE: "Strong Son of God" from *American Student Hymnal* (Century Co.).

POEMS:

Thou art my Way;
Without thee, Lord, I travel not, but stray.
. . . . . .
My God, thou art my Way, my Life, my Light.
Thou art my Way; I wander if thou fly;
Thou art my Light; if hid, how blind am I!
Thou art my Life; if thou withdraw, I die.
—FRANCES QUARLES (1592-1644).

"Here is, indeed, a holy mystery—
God, the Creator of the universe,
Of his own will was born a son of man,
And toiled with his own hands for daily bread—
A village carpenter!
Thought stands amazed at sacrifice so great,
Which none save God himself had dared portend,
And none save he may fully apprehend."
—From *"Gentlemen—The King!"*, by John Oxenham. Published by The Pilgrim Press. Used by permission.

From *Christ in the Poetry of Today* by Slack (Womans Press).

"The Man of Galilee," Hildegarde Swift.

"Song of a Heathen," Richard Watson Gilder.

"Christ Speaks," Wade Oliver.

"Intimate Stranger," Edith Thomas.

Hofmann's picture "The Head of Christ" may well be used as the focus of attention. No reference need be made to the picture. Let it speak its silent message and make its irresistible appeal.

March 13

THEME: *"Opening My Life to Christ"*

PRELUDE: "Steal Away to Jesus"

CALL TO WORSHIP:

Spirit of Light and Love, of Truth and Beauty, of Freedom and Joy, we flee from thoughts of ourselves. Behold us, a company of seekers for a more abundant life. We have heard and believed that in thee is no darkness at all, and that in thy light we shall see. Amen.

(At this time, while the pianist plays quietly "O Jesus, Thou Art Standing," unveil the picture "The Light of the World" by Holman Hunt.)

POEM:

"There is darkness still, gross darkness, Lord,
On this fair earth of thine.
There are prisoners still, in the prison-house,
Where never a light doth shine.
There are doors still bolted against thee,
There are faces set like a wall;"
—OXENHAM

But outside the door thou art standing
Knocking at the hearts of all.

HYMN: "O Jesus Thou Art Standing"

PICTURE INTERPRETATION AND POEM:

The greatest tragedy in all the world is portrayed in this painting, "The Light of the World" by Holman Hunt. Behold, a pilgrim stands at the door of the soul and knocks for admission, but the door has long been closed, and the soul has withdrawn in selfish seclusion.

Months have passed since last the door was opened. No trace of footprints may be found in the grass, and the rank growth of weeds has been undisturbed. The soul hears the summons and stands just inside the door but refuses to open it. The pilgrim is clad in two robes—one a seamless robe of spotless white, such as priests wear when they minister in holy places. And indeed he is a priest come to make access to God possible to the one behind closed doors. The other robe is one such as only kings may wear, a rich robe of tapestried gold.

We also see crowns—one of gold, placed on his brow by a royal Father, in token of his right to rule; the other a crown of thorns placed by enemies as a token of hate—and a badge of suffering.

Ah, the love and tenderness in the stranger's face; love that has known suffering, wonderful tenderness, and a patience that will knock and knock till the stars are old.

"Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20)

Will you open to the Master?
Dare you keep your door tight locked?
Ah, think of the rue if it comes that you
Never answered when he knocked!

HYMN OF CHALLENGE: "Are Ye Able, Said the Master"
(This may be used as a solo. Found in *American Student Hymnal.)*

COMMITMENT TALK: By the pastor or departmental superintendent

COMMITMENT HYMN: "Just As I Am, Thine Own to Be"

PRAYER

ADAPTATIONS FOR INTERMEDIATES

Once upon a time Mendelssohn came to see the great Freiburg organ. The old custodian refused him admission and would not permit him to play upon the organ. At length, however he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician and asked his name. Learning it, he stood humilitated, self-condemned, saying: "And I refused you permission to play upon my organ!" Christ comes to us standing at our door, desiring to take our lives, bringing to bear upon them his matchless, masterful touch, and we withhold ourselves from him, when, if we would yield to him, he would cause our lives to give forth Heavenly music.
—BARCLAY.

HYMN: "O Jesus, I Have Promised"

ADDITIONAL MATERIAL

RESPONSIVE READING:

Leader: There was sent from God a man whose name was John, the same came for a witness to bear witness of the light which lighteth every man that cometh into the world.

Unison: After these things Jesus walked in Galilee, saying, I am the Light of the World: he that followeth me shall not walk in darkness, but shall have the light of life.

Leader: Then they said unto him, Where is thy Father? Who art thou?

Unison: And Jesus said, I am from above; if ye had known me, ye should have known my Father also. I do nothing of myself but as my Father hath taught me I speak these things. I am come a light into the world.

POEM:

Christ's life our code, his cross our creed,
Our common, glad confession be;
Our deepest wants, our highest aims,
Find their fulfillment, Lord, in thee.

Thy life our code! in letters clear
We read our duty, day by day,
Thy footsteps tracing eagerly,
Who are the Truth, the Life, the Way.
—BENJAMIN COPELAND.*

NOTE.—"The Light of the World" by Holman Hunt is available in many sizes. If the church does not own one perhaps a copy could be borrowed from the Public Library or the Art Department of a local store. The Perry Picture Co., Malden, Mass., offers a very satisfactory sepia print for $1.00.

March 20

THEME: *"Facing the Challenge with Jesus"* (Palm Sunday)

PRELUDE: "Jerusalem the Golden" or "The Palms" by Faure.

CALL TO WORSHIP:

Leader: O magnify the Lord with me; Let us exalt his name together.

Response: O Lord open thou our lips; And our mouths shall show forth thy praise.

HYMN: "All Hail the Power of Jesus' Name"

UNISON PRAYER:

Our Father, as on this day we keep the memory of our Redeemer's entry into the city, so grant, O Lord, that now and ever he may triumph in our hearts. Amen.

SCRIPTURE: Matthew 21:6-9

HYMN: "Tell Me the Stories of Jesus" (stanza 3)

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POEM: "He—They—We,"
From *"Gentlemen—The King!"* by John Oxenha

PRAYER:

Let us bow before the Living God in prayer. Let praise him in his sanctuary. Let us praise him in firmament of his power. Let us praise him for mighty acts. Praise him according to his excell greatness. Let everything that hath breath pra the Lord.

On this anniversary of the Savior's day of triumph let us praise the Christ in this sanctuary, made beautiful in his honor. Let us sing anthems inspired loyalty to his cause and his glorious person. Let celebrate his growing victory in the world of men, gradual conquest of human selfishness by the spi of brotherly kindness born into this world in heart of the Nazarene.

Thanks be to God for the cooling of human pa sions and the quieting of national jealousies and shaming of national rivalries, because of the spi of the Prince of Peace. For every triumph of ideals of Jesus we give thee praise. But make mindful, O God, of the dangers of a victory half-we Save us from the complacency of a half-Christian s ciety, a semi-pagan civilization. Even through the re light of Palm Sunday we may see the lengthenin shadow of a Cross.

As we enter the sorrowful way of Holy Week, t gether with a Christian world hushed in unwonted de votion, may we live again with the Christ those cla ing days of struggle, plotting, and controversy, whi led him inevitably to the cross-crowned hill. F every Christian among us, may the days of this Ho Week be deeply fraught with religious purpose. M we hear the echo of a majestic voice, saying to who have ears to hear: "If anyone would follow m let him renounce selfishness, take up his daily cro and be my follower. For whoever is anxious to kee his life safe, will lose it; but whoever in my cau loses his life, shall find it."

As we endeavor, in the spirit of worship, to wei and test our life ideals, help us to feel the challen of some great and worthy cause to which we whole-heartedly give ourselves . . . We ask it in t name that is above every name. Amen.

—From *The Recovery of Worship* by George Walt Fiske. By permission of The Macmillan Compan publishers.

HYMN: "In the Cross of Christ I Glory"

UNISON READING *(individual if desired)*:

The spirit of self-sacrifice
Stays not to count the price.
Christ did not of his mere abundance cast
Into the empty treasury of man's store:
The First and Last
Gave until even he could give no more;
His very living,
Such was Christ's giving.
—ANNA E. HAMILTON

HYMN

ADAPTATIONS FOR INTERMEDIATES

STORY: "Dawn" by Montanye Perry, foun in *Easter in Modern Story* by Maud va Buren and Katherine Bemis, Century C

HYMNS: "Hosanna, Loud Hosanna" an "We Are Come with Joy and Gladness"

SOLO: "The Holy City" by Stephen Adan

POEMS: "For Palm Sunday" by Henry M man, found in *Quotable Poems,* Vol (Willett, Clark & Colby).

"From Nazareth He Comes" by Raymo Kresensky, found in *Christ in the Poetry Today.*

STORY: "The Legend of the Cross"

Years ago, in a forest near the city of the Gr King, there lived a tiny cedar tree. The great ced as they towered above, loved that little cedar tr and they whispered, "Come up higher! Come higher!" And the little cedar sank its roots into moist soil; it lifted up its head; it shot out branches and grew, and grew, and grew.

One night, that little cedar saw a strange light the sky, and it heard strange music, the like of wh no cedar had ever heard before; and it said to tall cedars that towered above, "What is the lig and what is the music?" And the great cedars w pered back that the angels of God on a distant h side were talking to the shepherds of men; and t they were singing a song, and that it was all ab a child—a child that was to be born near the of the Great King.

And the little cedar wished that it might see angels of God as they talked to the shepherds of m and again it sank its roots into the moist soil; lifted up its head; it shot out its branches, and grew until of all the young saplings, it became pride and glory of the forest.

Years passed, and one day the Master of Men, grown to manhood, came to the forest; and when saw that young cedar tree so straight, so strong, fine, he went up to it. He put his hands on trunk, he touched its leaves; and immediately young cedar felt the thrill of a strange love again it sank its roots into the soil. It lifted up head and it grew until it towered among the mi cedars of the forest.

Often after that, the Master of Men came to forest. Sometimes he sat beneath that cedar tree, he talked to his disciples, and the cedar tree served that the Master was beloved by all men.

one night he came alone, and his face was lined
orrow; and he knelt beneath that cedar tree.
ed up his eyes to the Heavens and he said, "Oh,
! If it be possible, let this cup pass from me.
eless, not my will, but thine be done."
e he prayed like this and thrice he went
Then some cruel men came with swords and
and they bound the Master of Men and
him away into the city of the Great King.
next morning, some woodmen came with axes.
chopped down the young cedar tree. They
d away its branches; and they dragged it off
istant hillside. And that night, when the wind
down from the city of the Great King to rustle
ves of distant Galilee, it paused in the forest
ough to whisper that that day it had seen up-
on Calvary, a cedar cross, and on its out-
ed branches was the body of the Master of

apted from *A Little Book of Profitable Tales*
ld.

March 27

E: *"Life Triumphant in Christ"*
JDE: "I Know That My Redeemer
eth" or "Spring Song," Mendelssohn.
se violin and piano or stringed instru-
s)

TO WORSHIP:

er: I am the Resurrection and the Life; he that
th in me, though he were dead, yet shall he
nd whosoever liveth, and believeth in me, shall
lie.—St. John

I:

ord is risen!
arth again
p to heaven the joyful strain,
it-of-Death's eternal gain—
ord is risen, is risen, is risen,
ke the souls of men.
The Lord indeed is risen
From out his earthly prison,
And now, all kings above,
He reigns for evermore—
The Lord of Life, the King of Love,
Life's loving Conqueror.

ord is risen!
eavenly choir
all creation doth conspire
ell the strain still higher, higher—
ord is risen, is risen, is risen,
nd with love to inspire.
The Lord indeed is risen
From out his earthly prison,
And now, all kings above,
He reigns for evermore—
The Lord of Life, the King of Love,
Life's loving Conqueror.

ord is risen!
ndrous Word,
Which heaven and earth enraptured heard
And to their heights and depths were stirred,
The Lord is risen, is risen, is risen,
Our loving, living Lord.
The Lord indeed is risen
From out his earthly prison,
And now, all kings above,
He reigns for evermore—
The Lord of Life, the King of Love,
Life's loving Conqueror.

The Lord is risen!
Immortal Love,
That for mankind so greatly strove
On earth below, in heaven above—
The Lord is risen, is risen, is risen,
To show that God is Love.
The Lord indeed is risen
From out his earthly prison,
And now, all kings above,
He reigns for evermore,
The Lord of Life, the King of Love,
Life's loving Conqueror.

—From *"Gentleman—The King!"* by John Oxenham. Published by The Pilgrim Press. Used by permission.

HYMN: "Christ the Lord is Risen Today"

SCRIPTURE:

First Reader: Mark 16:1, 2
Second Reader: Matthew 28:2-5
First Reader: Mark 16:5, 6a
Second Reader: Matthew 28:5a, 6
First Reader: John 11:25

HYMN: "Crown Him with Many Crowns"

THOUGHTS ON IMMORTALITY:

The great Easter truth is not that we are to live newly after death—that is not the greatest thing—but that we are to live here and now by the power of the resurrection; not so much that we are to live forever as that we are to, and may, live nobly now because we are to live forever.—PHILLIPS BROOKS

And is not the best of all our hopes—the hope of immortality—always before us. How can we be dull and heavy while we have this new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—HENRY VAN DYKE

WORSHIP IN VERSE:

O Earth! throughout thy borders
Redon thy fairest dress;
And everywhere, O Nature!
Throb with new happiness;
Once more to new creation
Awake, and death gainsay,
For death is swallowed up in life,
And Christ is risen today!

Let peals of jubilation
Ring out in all the lands;
With hearts of deep elation
Let sea with sea clasp hands;
Let one supreme Te Deum,
Roll round the World's highway,
For death is swallowed up in life,
And Christ is risen today!

—GEORGE NEWELL LOVEJOY from *Our Holidays in Poetry.*

PRAYER:

Heavenly Father, help us to feel thy presence, and to know the power of Christ whose life and death we commemorate this Easter season. May the love of God and man fill our hearts; and we pray that our lives may be moved with the sacrifice that led our Savior to the Cross. Crucify within us all the things that bind us to the world, and may we arise in Christ-like deeds of love and service. Amen.

ADAPTATIONS FOR INTERMEDIATES

STORY: "The Handful of Clay" by Van Dyke, from *The Blue Flower*

POEM:

Spring bursts today,
For Christ is risen and all the world's at play.

Flash forth, thou Sun.
The rain is over and gone, its work is done.

Winter is past,
Sweet Spring is come at last, is come at last.

Bud, Fig and Vine,
Bud, Olive, fat with fruit and oil and wine.

Break forth this morn
In roses, though but yesterday a thorn.

Uplift thy head,
O pure white Lily through the Winter dead.

Beside your dams
Leap and rejoice, you merry-making Lambs.

All Herds and Flocks
Rejoice, all Beasts of thicks and of rocks.

Sing Creatures, sing,
Angels and Men and Birds and everything.
—CHRISTINA G. ROSETTI.

Solo material in *Singing Pathways* by Mary Stevens Dickie.

ADDITIONAL MATERIAL

If there is a cross available use it in the front of the room. To wrap it in white makes it more effective. Use lilies as background. Candles, either a candelabra or single tapers, should furnish the light for the cross.

IRCH SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Elva Westbrook Edwards**

irch, as the Easter month, brings the
ix of the series of worship programs on
ning a Deeper Understanding and Ap-
ation of Jesus Christ." In January the
e was "Jesus Christ As He Lived on
," in February, "Jesus Christ Through
Ages," the theme for March is "Jesus
t in the World Today." Throughout
month, ending with the Easter lesson,
ant to bring out the idea of the ever-
g presence of Christ in the world and
r share in carrying on his spirit in the
d. An order of service is suggested for
irst Sunday of the month; for the other
days material only is suggested. The
to worship, prayer response, and offer-
service, given for March 6, are to be
through out the month.
eme for March—"Jesus Christ in the
d Today."

March 6

ME: *Jesus Christ—In Worthy Social*
vements.
UDE
TO WORSHIP:
er: O come, let us worship the Lord, for he is
and in him we may find the abundant life.
ple: O Lord and Master of us all
Whate'er our name or sign
We own thy sway, we hear thy call
We test our lives by thine.

*Research Assistant, International Council of Religious Education, Chicago, Illinois.

HYMN OF PRAISE: "All Hail the Power of Jesus' Name."

LEADER'S TALK: Throughout the last two months we have been considering the presence of Jesus Christ, as he lived on earth, and his spirit in men through the ages. Is he still in the world today? As we consider the answer to this question, we look about us and see everywhere evidences of his spirit. Most movements for the betterment of society are based on his principles and carried on in his name. Let us hear about some of these movements.

TALKS BY THE LEADER OR BY PUPILS WHO HAVE BEEN CAREFULLY PREPARED:

(The following may be supplemented by additional facts and talks on other social movements.)

Child Welfare: Before Christianity came into the world, the exposure and killing of babies was frequently practiced. We still find it practiced in some parts of the world. Christianity, however, has led the way in caring for the education and welfare of children. Today there are many organizations caring for children whose parents are unable to take care of them, many others working that all children may be protected from child labor, working that children everywhere may be given a fair deal. In all these movements, we find at the center, the spirit of Jesus who said, "Suffer the little children to come unto me; forbid them not; for to such belongeth the kingdom of God."

Peace Movements: It has taken many years since Christ's time, for the struggle for the outlawry of war to get under way. But now we find the churches using their influence for the establishment of permanent peace. We find many movements for peace education and for the use of arbitration instead of war between nations. All these movements are manifestations of the spirit of Jesus who said, "Blessed are the peacemakers for they shall be called sons of God."

Charitable Organizations: In these difficult times we find many examples of Jesus' spirit in the care of those who are in need. The raising of the unemployment relief fund, the work of many charity organizations is carried on in the spirit of Christ who said, "Whatsoever ye would that men should do to you, do you even so to them."

LEADER: We have heard some of the ways in which the spirit of Jesus is at work in the world. What are we doing to help that spirit grow?

HYMN: "Love Thyself Last."

PRAYER

Prayer Response: "Father in Heaven, Hear Us Today."

POEM: The whole of "A New Earth" from *The Vision Splendid* by John Oxenham or the following stanza from it:

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.

OFFERTORY SERVICE:

Hymn: "Savior, Thy Dying Love," first stanza.
Offering
Prayer of Consecration

HYMN: "These Things Shall Be—A Loftier Race."

March 13

THEME: *Jesus Christ—In the Lives of Men.*
HYMNS: "Love Divine, All Love Excelling"
"O Master, Let Me Walk with Thee"
"We Bear the Strain of Earthly Care"
LEADER'S TALK: Social movements portray the spirit of Jesus only when those who work for them are living the ideals of Jesus. The movements for the betterment of society that we spoke of last Sunday need the backing of Christian men and women. Jesus' spirit will live in the world only when embodied in the lives of people. Great social movements are not the only way in which Jesus' spirit is shown, we find it in the way each one of us lives each day of our lives. Let us consider some ways in which we may help the spirit of Jesus to grow.
TALKS: Original talks by boys and girls. These should be prepared in advance and practiced with the leader. The following topics are suggested for these talks:
Jesus' Spirit in the Home
Jesus' Spirit on the Playground
Jesus' Spirit in the School
Jesus' Spirit in the Church
POEM: "Quest"

I sought the face of Jesus
In every crowded street
I scanned each hurrying person
A certain face to greet—
I thought, "The search is fruitless,
And yet the Quest is sweet!"

I found the smile of Jesus
Upon a neighbour's face—
And in my mother's living
I found His tender Grace,
Within the sick-room portal
I saw His secret Place.

I saw the eyes of Jesus
Within a motley throng,
I found the heart of Jesus
In a friendly heart and strong;
And heard the voice of Jesus
Within a singer's song!

DOROTHY TYRREL.

March 20

THEME: *Jesus Christ—Triumphant in Our Lives* (Palm Sunday)
HYMNS: "All Glory, Laud, and Honor"
"Lift Up Your Heads, Ye Mighty Gates"
"O Jesus, I Have Promised"
"Hosanna, Loud Hosanna"
SCRIPTURE: Matt. 21:1-11
PICTURE STUDY: Christ Entering Jerusalem
PRAYER WITH RESPONSES:

Leader: O Holy Christ! We would open to Thee the gates of our city, and welcome Thee to a triumphant possession of our city and of our nation. Without Thy blessing our efforts in civic and national affairs will fail; without Thy presence there can be no justice in our land. Thou art the Saviour of the world!
Response: We open the gates, O Lord,
We bid Thee enter in.
Leader: O Glorious Christ! Enter in triumph into the market-places, and the ways of trade. Make clear and simple our transactions in business to the end that selfishness and greed may be banished, and good-will may be established in all our commerce between persons.
Response: Enter Lord, our most lowly places:
Fill them with the power of Thy righteousness.
Give us the power of Thy triumphant Spirit.
Leader: Our Gracious Master, we welcome Thee to our sanctuary, to the holy place where we bow low before Thee in humility, acknowledge the rule of Thy Spirit in our lives. Take Thou Thy place in our hearts.
Response: We open our hearts to Thy presence.
Amen.

—From *Christian Worship for American Youth.* Used by permission of the Century Co.

POEM: "Palm Sunday Hymn"

Looking back across the years, O Christ, we see
Thee go
Midst hosannas of the throngs, passing to and fro,
Midst the adoration cries ringing on Thy way—
Voices of the wavering ones lifted for a day.

We hosannas echo on, O Christ, and lift to Thee
Songs of adoration too, and bend adoring knee,
But, though faltering and weak, may we not forget
Like the throngs of long ago, the Heart that loveth
yet.

Help us follow all the way, O Christ, nor turn aside.
Midst Thy shadows, or Thy light, there would we abide,
Though the world hath scarred Thy name, mark it
on our breast—
Sweetest name in all the world that ever Love confessed.

GEORGE KLINGLE.

March 27

THEME: *Jesus Christ—Forever* (Easter)
HYMNS: "Christ the Lord is Risen Today"
"Fairest Lord Jesus"
"I Cannot Put the Presence By"
"I Bind My Heart This Tide"
SCRIPTURE: Luke 24:1-12 or John 20:1-18
DRAMATIZATION OF THE EASTER STORY or PICTURE STUDY—Holy Women at the Tomb or Women at the Sepulcher.
POEMS: "To Win the World" from *The Vision Splendid* by John Oxenham.

"The Stone"

"'Christ is risen, Christ is risen!'
The glad voices glibly say,
Yet He lies within the prison
Of our stolid hearts today.

"No angel rolls away the stone
Of cowardice and greed.
It is our strength and ours alone
Can answer for that need.

"Grant us strength in straining, lifting,
He on His side, we on ours,
Till at length, the boulder shifting,
Christ comes forth among the flowers."

KENNETH W. PORTER.

"He Still Lives"

"The world cannot bury Christ.
The earth is not deep enough for his tomb;
The clouds are not wide enough for his winding sheet.
He ascends into the heavens.
But the heavens cannot contain him.
He still lives—in the church which burns unconsumed with his love;
In the truth that reflects his image;
In the hearts which burn as he talks with them by the way."

"For He Had Great Possessions"

(Continued from page 30)

JOHANAN (*slowly*): I must go. The Galilean leaves the city, and something tells me that he will never pass through Jericho again. Is he nothing to you, Ben Azel?
BEN AZEL: He is—nothing to me.
JOHANAN: Then it is, indeed, farewell.
BEN AZEL: It is—farewell.
(JOHANAN *gives him a long, steady look, bows, and goes out back.* BEN AZEL *sits down on the settle, his face expressionless.* ASENATH, *puzzled, comes toward him.*)
ASENATH (*sharply*): Ben Azel!
(*He does not seem to hear. She comes near him, stops, and draws back again, slowly.* NASON *is seen in entrance, back, attempting to force back an unwelcome intruder.*)
NASON: I tell you you shall not see him. Think you the house of Ben Azel is a public market place!
(ZAKKAI *pushes his way past,* NASON *following belligerently. Something has happened to* ZAKKAI. *He is not the same man of the previous scene. He seems consumed with some inner fire.* BEN AZEL *stands and faces him in astonishment.*)
ZAKKAI (*fumbling with a bag*): See! Here it is, Ben Azel! All that I have ever taken from you unjustly! The price of thirty caravans—(*He begins counting out money on the stone settle, getting down on his knees before it to hasten the process*) at a talent each, the extra tax on your balsam groves last Nisan, and the duty on that piece of land just outside the city. I cheated you of that, Ben Azel—outright. Can you think of anything else—or does that make all? I sat up all night making a reckoning. See! Here it all is—all that I have ever taken from you unjustly—and four times over!
(*His counting done, he stands up facing* BEN AZEL, *who regards him, amazed.*)
NASON (*coming closer and looking into* ZAKKAI'S *face*): Are you mad!
ZAKKAI (*already halfway to the exit*): Don't you know! Haven't you heard! The Galilean stayed with me last night. He entered into my home—and supped at my table—and slept on my couch. He came to see me—*me,* Zakkai, the publican whom you despise! Thirty years I have lived in this city, and he is the first one to speak a kind word to me, to break bread in my house! To him I am not Zakkai, the publican! I am Zakkai, the *man!*
(*He turns again to go.* NASON, *still skeptical, follows at his heels.*)
NASON: You mean—you don't mean—you are giving back all you have ever overcharged in taxes—four times over! Why, even the Law requires but a fifth—
ZAKKAI: What do I care what the Law requires! All that I want is to stand before the Galilean unashamed. And what is all my gold beside the look of forgiveness I have seen in his eyes! But I must haste, for I would follow him!
(ZAKKAI *hurries out, back.* NASON *turns back to* BEN AZEL, *excitement in his eyes. He goes and examines the gold on the settle.*)
NASON: It is real gold. (*He starts with decision toward exit, right.*) I wonder—am I too late? I would like to see this Nazarene! (*Runs out right.*)
(BEN AZEL *stands for a moment looking down at the gold. After a little he brushes it off slowly into the bag he carries in his girdle.* ASENATH *draws near and watches him.*)
ASENATH: Who is this—Galilean?
BEN AZEL (*standing again and putting the bag back into his girdle*): Only a low peasant, Asenath. A Nazarene.
AENATH: A strange peasant—if merely by passing through a city he turns it upside down!
(MIRIAM *comes running in, back*)
MIRIAM: I cannot stop him, mistress. He is coming.
ASENATH: Who is coming, Miriam?
MIRIAM: That old blind beggar who sits by the gate—him they call the son of Timaeus. He—Oh, he frightens me! He looks so strange!
(BAR TIMAEUS *appears in the entrance, back. He is dressed like a beggar, but there is something regal about his appearance. His eyes, keen and piercing, search the courtyard. As if drawn irresistibly,* HADASSAH *appears left. A hush falls over all.* ASENATH, BEN AZEL, *and* MIRIAM *are all grouped by the settle, right, leaving the center and left of the stage to* HADASSAH *and* BAR TIMAEUS.)
BAR TIMAEUS (*holding out his arms*): Hadassah!
HADASSAH (*coming forward a few steps, her eyes fixed on his face*): Father! (*He comes down the steps toward her, still holding out his arms. Like one in a dream, she moves toward him, then as the sudden realization of the truth comes to her, she cries out joyfully.*) Father! You can see!

CURTAIN

Scene Four

TIME: Thursday of Passover Week.
PLACE: The same.
It is a week later, morning of the day before the Sabbath. LEAH *and* MIRIAM *enter right with the rich covering, which they spread carefully over the settle, as in Scene One. Again one of them goes out, returning with a pile of colorful cushions, which they arrange at one end of the settle.*
MIRIAM (*sarcastically*): Next, I presume you and I will be banished to the sullery while this beggar's daughter becomes maid in waiting to the lady Asenath. Is there no way to stop her impudence?
LEAH (*mildly*): Don't worry. It will not

. The mistress will tire of her even she did of the ruby necklace and all other trinkets. Once let this excitement die down, and her high ladyship Hadassah will be back tending the child in. You will not have to be a nurse d long, Miriam.

M: I hope not. The boy wearies me h all his prattle. Hadassah has filled head with foolish notions. Only this ning he started raving about the "Man loves children"—I suppose he means Galilean—and to quiet him I had to him that the "Man who loves chil-n" will surely pass by again today. k! You can see him now through the s. He is out by the gate watching.

(*suddenly shivering*): There is some-ng strange in the air today. Have you iced, Miriam? As if the sky were full racing clouds and shadows—

M (*looking up*): You are always gining things! There isn't a cloud in sky.

: And this morning—early—I could ve sworn I heard the sound of temple sic, borne faintly on the air, like the tant sound of many waters!

M: It is possible. There is an old end, you know, that in Jericho the sic from Mount Moriah is sometimes rd. But more likely the Passover emonies have filled your mind with lish fancies

(*She goes out, right.*)

: (*lifting her hand before her face with rightened gesture*): Miriam! Did you that! I tell you something strange d terrible is going to happen. (*She s out, right.*)

(AZOR *comes in softly. He picks some wers from a bush or plant.* ASENATH *ers, back, just as he is about to run off in, left, his arms full of flowers.* DASSAH *follows her.*)

: (*turning and waving his hand*): For u, mother! I am going to make another rland—for you.

(ASENATH *smiles, then goes and sits n on the settle.*)

ATH: Bring a cushion, Hadassah, and at my feet.

(HADASSAH *pulls forward a low stool or ssock and sits beside her mistress.*)

ATH (*fingering a new chain*): Tell me, you like these jewels? I bought them s morning of a wandering merchant.

SSAH: They are very beautiful, my stress.

ATH (*after studying her a moment in ence*): You are a strange child, and rd to please. Is it not enough that the arest desire of your heart should be tified! Your eyes must be living foun-ns, for it seems they are ever brimming th tears. What is the matter now?

SSAH: It is the Galilean, mistress. ey say he has many enemies in Jeru-em, who are ploting for his life. How n we who love him be happy if he is in nger?

ATH (*curiously*): But that is absurd—fear for one who has such power. rely he who can give sight to the blind d raise men from the dead, as they im he does, can look out for his own fety. You are not reasonable, Hadassah.

SSAH (*quietly*): You do not know n, mistress.

ATH (*impatiently*): At least I will not ve you weeping. Tell me what hap-ned that day at the gate of Jericho. I ve long been curious to hear.

SSAH (*her face lighting*): It is so nderful—I can yet scarcely believe it. had dreamed of it so long—my father d I—that some day he would pass rough Jericho, for always, since first we ard of his mighty works done in Galilee and Samaria and Jerusalem, we have believed that he is the Christ. Then when finally he did come, there seemed no way to reach him. Always the crowds were with him, pressing about him wherever he went, making it impossible for a blind man to come into his presence. Then just as he was leaving the city, my mistress, he passed by the place where the blind sit begging, and my father cried out to him. "Jesus, son of David," he cried, "have mercy on me!" The crowds thrust him back, and his cry was lost in all the din and confusion. But the Galilean heard it, and stopped, and commanded that he be brought unto him. And the eyes of my father were opened, and he saw, in all its graciousness of compassion, the face of the Nazarene. Oh, do you wonder, my mistress, that we love him?

ASENATH (*thoughtfully*): I wish—I could have seen—that Galilean.

(MIRIAM *runs in back, her face distorted with excitement and fright. She looks eagerly about the stage.*)

MIRIAM: Oh! He is not here! Then you have not seen him? Surely you must have seen him!

ASENATH (*springing up*): Seen whom! Miriam, why are you not watching the child?

MIRIAM: He was playing there, right down there by the gate, making something out of flowers. And one of the servants called me, and I ran away for a moment—only for a moment, mistress, but when I went back, he was gone. (*Half crying.*) Surely he can't have gone far. Perhaps he just went to play in the rear court. I will go and see.

ASENATH (*sternly*): You are hiding something, Miriam. Quick! Tell me everything!

MIRIAM: Truly, that is all—only—only the gate was open, and there was a great confusion outside, for some soldiers were passing in the street.

ASENATH: Go and find him, Hadassah. Call to him. He will come to you. And get your master, Miriam. He will know what to do.

(*Exeunt* HADASSAH, *left, and* MIRIAM, *back, hurriedly.* ASENATH *paces nervously up and down, fingering her jewels and pushing at her hair impatiently.*)

ASENATH: He is so little, such a baby, and he has never been alone on the street! Oh, God, let them find him; let them bring him back!

(*Suddenly* BEN AZEL *appears in entrance, back. His face is like a stone, and he moves slowly, mechanically.*)

BEN AZEL (*holding out his arms*): Asenath!

ASENATH (*turning eagerly*): Ben Azel! You have found him?

(BEN AZEL *makes no reply, only moves slowly forward.* ASENATH *watches him, a slow terror dawning on her face. As he advances, she recoils.*)

ASENATH: What is it? Why do you look at me like that!

BEN AZEL (*again holding out his arms*): Asenath!

(*They stand looking at each other a moment,* ASENATH'S *hand clutching at her throat in terror.* NASON *appears in entrance back carrying* AZOR. *The child hangs limp in his arms. With a sudden cry* ASENATH *springs past* BEN AZEL.)

ASENATH: Azor! My baby!

(BEN AZEL *suddenly stops her and tries to put himself between her and the child.*)

BEN AZEL (*sharply*): Not here, Nason. Not here! Anywhere but here!

ASENATH (*struggling*): Let me go. I am his mother. You shall not stop me!

BEN AZEL: Asenath! It is better for you not to see him. Don't you understand? You could do him no good—now.

ASENATH: You mean he is—he is—oh, my baby! My baby!

(*Wrenching herself free, she runs out after* NASON. BEN AZEL *slowly, like a man in a dream, moves over to the bench, left, sits down mechanically, and buries his face in his hands. After a long pause* ASENATH *comes back. She also moves mechanically. She goes to the settle, right, stands for a moment beside it breathing heavily, then slowly she sinks down upon it.*)

BEN AZEL (*rising, taking a few steps back and forth, then standing motionless, face turned away from her*): He ran out into the street. There was a big crowd going by. And a soldier on a great black horse. Perhaps he thought it was—"the Man who loves children." I don't know. We shall never know. It doesn't matter. Nothing matters. (*Suddenly raising his arms as he cries out passionately.*) God of Israel! Nothing will ever matter again!

(*He flings himself down on his knees beside the bench, left, burying his head in his outstretched arms.* ASENATH *sits silently for a few moments looking straight ahead, unseeingly. All at once a look of excitement dawns on her face. Slowly, as the new hope becomes a part of her, she rises and goes toward* BEN AZEL.)

ASENATH (*haltingly at first, then in a tumult of excitement*): Listen, Ben Azel! Listen! You must go to Jerusalem and find the Galilean and bring him here. He will come. He must come. Oh, why did we not think of him before! Go quickly! (*Her voice catches in a sob.*) Go now, Ben Azel—before it is too late!

(BEN AZEL *lifts his head, a sudden wild hope in his face. He rises to his feet.*)

BEN AZEL: The Galilean!

ASENATH (*impetuously*): Yes. You must go—now! Did he not heal the son of Timaeus of his blindness when his eyes had been closed from birth? Is it not told abroad that wherever he goes the lame walk and the deaf hear and the blind see? If he has such power over life, may he not also be stronger than death? Oh, why do you tarry, Ben Azel? Why do you not go—at once!

(*The light goes out of* BEN AZEL'S *eyes. He sinks slowly to the bench and covers his face with his hands.*)

BEN AZEL: I cannot, Asenath. God pity me! It is too late.

ASENATH: No. It cannot be too late. It shall not be too late. Do you not remember—they say Lazarus of Bethany had been three days in the tomb and still the Galilean brought him forth alive! I did not believe it before, Ben Azel. I laughed at the story. But now I believe. How can you help believing when your heart is breaking! Oh, why do you not go! Why do you sit there like a stone? Very well, if you will not, I will go myself!

(*She starts to go, but with a sudden swift step he detains her.*)

BEN AZEL: Listen, Asenath! The time has come when I must tell you! (*He speaks swiftly, and something of the intensity of his emotion compels her attention.*) You remember the journey I took a month ago—when I went alone and even you did not know its purpose or its destination?

ASENATH: Yes. I remember.

BEN AZEL: I went to Bethany beyond Jordan—to find the Nazarene. I went to satisfy the deepest longings of my soul, to find out if in truth he had the words of eternal life. He said a strange thing, Asenath.

ASENATH: What—did he say?

BEN AZEL (*slowly*): He said, "Go—sell all that you have and give to the poor, and come, follow me."

(*Continued on page 42*)

Available Means of Leadership Training

(Continued from page 25)

The Advanced Leadership Curriculum

This curriculum is designed to equip Christian leaders for both teaching and administrative functions in Christian education. It is expected to be of value especially to pastors, directors of education in the local church, weekday and vacation church school principals and supervisors, state and city council secretaries, denominational field directors, and directors of leadership training, as well as more advanced teachers of religion in the local church.

The Advanced Leadership Curriculum is organized on the basis of units, each of which extends through twenty hours of class work, and approximately two hours of outside activities for each class session, including study, investigation, observation, and practice teaching. For the completion of eight selected units an Advanced leadership diploma will be awarded. Six of the eight units are prescribed within groups and are required of all applicants for the diploma. The two remaining may be elected by the student in light of his special needs and interests.

The forty units in the Advanced Curriculum are grouped as follows: Required General, four groups; Required Specialization, five groups; Elective, twelve units.

To be eligible for enrolment in a unit in the Advanced Curriculum, a student must have completed training equivalent to two years of work in a standard college, and must have completed certain training in religious education, the exact nature depending upon the Advanced unit to be taken. An Advanced diploma will be awarded only after completion of the Standard Curriculum or its equivalent.

A full description of this curriculum, including descriptions of courses and lists of reference materials, is contained in Educational Bulletin No. 8, issued by the International Council. The price is twenty cents.

Other Forms of Training

Some of the denominations have provided additional courses in the Standard Curriculum to meet specific needs of their constituencies, and some of the denominations have undertaken to provide complete curricula, in addition to the curricula developed cooperatively through the International Council, in order to meet needs which the curricula of the Council have not met. Some attention has been given to other church leaders than church school teachers and officers.

Emphasis increasingly has been placed upon the need for and the value of informal types of training, such as reading, workers' conferences, and institutes and conventions. The emphasis undoubtedly has resulted in more effective help for church school teachers and officers.

There also has been an increasing emphasis upon the importance of practice under skilled supervision. Many local churches and many community councils for some time have been providing for training through supervision.

In future articles in this series specific attention will be given to practical suggestions for making these means of leadership training effective.

In the light of the possibilities now available, do you feel an impulse to go and do in leadership training? Then "stand not on the ceremony of your going but go at once!"

Worship Outside the Timetable

(Continued from page 17)

the piano. A young volunteer teacher tried to play. Fingers fumbled over the keys, and children struggled through a stanza or two. Then Jack's mother came to call for her son. "Oh, Mrs. Murray, will you sing a carol for us?" came spontaneously from the children who had learned to love the Negro singer in our church choir. "May I play my own accompaniment?" asked Mrs. Murray with a knowing smile. Her rich contralto filled the room with the most beautiful music. The solo was finished. Children gathered around the piano and sang with Mrs. Murray. Carol after carol came by request until it was time to go home. "Still through the clover skies they come, with peaceful wings unfurled!"

No theoretical discussion of race relations occurred that day. But do you think the children caught a Christmas message of goodwill? Something very vital which worked through muscle and through music? Nothing more was necessary that day. Was it worship—unscheduled worship? Recall that the original purpose was the rehearsal of a Nativity Play, and particularly the part of shepherds and angels. But what happened on the side was perhaps the most meaningful message of the day.

* * * *

This article should continue to show how experiences mentioned above, which may be multiplied many times in a creative school, can be carried into the more formal service of worship, the service which we plan so carefully. It takes time and thought to evaluate experiences and to interpret them to a larger group. Sometimes we take up the incident or the experience immediately. Sometimes we wait for a week or two, maybe a month or more. Then a personal experience is told in a way which no one can recognize except the individuals concerned. Some experiences of course never can be mentioned in public.

But this is the material which vitalizes a service of worship!

The Workers' Conference

(Continued from page 21)

Verkuyl, "A Worship Project"
The worship programs given in this number.

7. What About Our Easter Play?

The one by Mrs. Wilson, "For He Had Great Possessions," has been especially prepared for this number and will be very fruitful.

8. How Can We Use the Current Film Estimates?

In some schools the page is cut out and posted on the bulletin board; in other cases teachers of boys' classes make them available to the members of their classes; they could be mimeographed or passed around. Many letters appreciating the value of this service have come in since it was begun a few months ago. Is your school making use of it, or do your subscribers merely read it as a matter of interest and then forget it?

9. What About Our Future Workers' Conferences?

In what ways have our conferences met our needs and helped us do better work?

What have our individual teachers needed in their work that our conference could have provided, and did not?

How can we better meet these needs in the future?

Current Film Estimates

The National Film Estimate Service

HE film summaries and evaluations appearing on this page are ose of the National Film Estimate rvice of *The Educational Screen.* ey cover all films—good, bad, and different—in as much as it is as luable to know what not to see as it to know the good films. The judgents concerning films are not those an individual but of a committee qualified men and women, in no y connected with the motion picre industry.

The estimate of each film is given r three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

old face italic type indicates the ecial recommendation of the Naonal Film Estimate Service.

ound the World in 80 Minutes (Douglas nks) (United Artists) Glorified travelog on al countries and peoples, skillfully made for ot information, but gives both. Continuous r by Doug, written by Robert Sherwood, with, acrobatic, trick camera-work. Most enterg travelogs yet made. Long.
: *Entertaining* *For Y: Excellent*
For C: Excellent

au Hunks (Laurel and Hardy) (4 reels) (M. Excellent nonsense comedy, burlesquing Beau and Foreign Legion stuff. These amusing les of general futility are getting near the top g screen comics. Character work defter and , and they wisely avoid the risque and vulgar.
: Funny *For Y: Amusing*
For C: Very amusing

onde Crazy (James Cagney, Joan Blondell) ner) Exploits breezy, brazen sophistication of g hero and heroine. Glorifies "easy money" toering as aim in life. No gun-play. Swindling ickery instead. Hero faces jail at end, but still out by happy reconciliation with sweetie. Enining.
t: See it and think *For Y:* Pernicious *For C:* No

eat, The (Tallulah Bankhead) (Paramount) acting by heroine in cheaply sensational film. ily married, gambling gets her financially in- d with rich villain, who brands her in Oriental and husband is tried for murder she commits. ybody lavishly rich. Highly unconvincing.
t: Largely absurd *For Y:* Doubtful *For C: No*

mpromised (Rose Hobart, Ben Lyon) (First onal) Rich, self-made father forces son to begin o bottom and live in suburb near factory. Falls tedly in love with boarding-house slavey— n of disreputable mother—and fights all father's ts to separate them. Rather human and interg.
t: Fair *For Y: Good* *For C:* Probably good

ceiver, The (Ian Keith) (Columbia) Backstage ler-mystery-detective-thriller above average of nd. Great dramatic star is also cruel Lothario blackmailer. Two murders and a surprising ion make interesting complications. Good susn. Probably unobjectionable.
t: Good of kind *For Y:* Exciting *For C:* Doubtful

licious (Gaynor and Farrell) (Fox) Gaynor and ell again at their charming best in charming story, about little Scotch immigrant girl and young polo-playing aristocrat. El Brendel, his . is a bit funnier and less silly than usual. roughly enjoyable picture.
t: *Excellent For Y: Excellent For C: Excellent*

evil Plays, The (Jameson Thomas) (Chester- Meaningless title for murder-mystery story mystifies thoroughly, holds suspense to end, otherwise mediocre. Role of the writer of mystery s who solves the crime excellently played by nas, who should be used for better pictures.
t: Mediocre *For Y:* Passable *For C:* Hardly

r. Jekyll and Mr. Hyde (Fredric March) (Paraut) March excellent in title role, also Miriam kins as mistress, fine supporting cast, notable tion, extraordinary photography. But story is rted, Hyde grotesquely exaggerated, his sex side heavily exploited—for maximum horror and repulsion.
For A: Fine of kind For Y: Very doubtful *For C:* No

False Madonna, The (Kay Francis, William Boyd) (Paramount) Traveling crook quartet assign Kay Francis to impersonate long-lost mother of rich young orphan for swindling purposes. Blind and mortally ill, his love and devotion revive her better self. Racketeering is made very unalluring. Human and convincing story.
For A: Fair *For Y:* Probably good
For C: Little interest

Guilty Generation, The (Leo Carrillo) (Columbia) Gangsterism made unalluring. King racketeer, swaggering vulgarian, with Florida home a la Capone but only fear and unhappiness for family. His daughter and son of rival gangster make romantic complications. All is solved when old mother shoots her "hero" son.
For A: Fair of kind *For Y:* Hardly *For C:* No

Heaven on Earth (Lew Ayres) (Universal) Stupid title for mediocre film of feud between steamboat captains and poor white "river rats" living along shore. Melodramatic flood brings hectic climax and reconciliation between hero and foster father whom he had left for shanty life. Unconvincing.
For A: Mediocre *For Y:* Possibly *For C:* Hardly

Husband's Holiday (Clive Brook) (Paramount) Realistic little study of infidelity and unhappy marriage, done with seriousness, decency, and humor. Not cheap, sexy, or sensational. Husband and wife work back to reconciliation quite convincingly. Much unhappiness throughout but entertaining.
For A: Rather good *For Y:* Unsuitable *For C:* No

In the Line of Duty (Sue Carol, Noah Beery) (Monogram) Second or third-rate Western, with stale Northwest Mounted story. Most of the acting is painfully inferior, and Noah Beery scowls, snarls, drinks and fights to excess.
For A: Poor *For Y:* Poor *For C:* No

Ladies of the Big House (Sylvia Sidney) (Paramount) Artificial, sensational story of innocent young married couple framed by gangster rival and crooked officials. Many reels of sordid prison life for women, death cells for men, made as harrowing as possible. Happy ending relieves agony only in part.
For A: Sensational *For Y:* Hardly *For C:* No

Men of Chance (Mary Astor, Ricardo Cortez) (Paramount) Exploits "big money" and Cortez as crooked, racetrack gambling hero, nearly beaten by "Countess" foisted on him by his enemies. But "love" comes and cures all. Chief merit John Halliday's acting of a minor role.
For A: Cheap *For Y:* Doubtful *For C:* No

Nice Women (Sidney Fox, Alan Mowbray) (Universal) Pleasant little realistic comedy. Poor but ambitious family tries to marry off older daughter to rich and charming man. Complications enable younger daughter to marry him instead. Two notably well-played roles. Some objection, but total effect good.
For A: Light but good *For Y:* Probably good *For C:* No

Over the Hill (Mae Marsh, James Dunn) (Fox) The old-fashioned, very sentimental, village-life story of devoted mother's joy and sorrow over her four children could hardly be better done. Notable acting by principals. Genuine, convincing, wholesome, but very sad and depressing in parts. Happy ending.
For A: Fine of kind *For Y: Good*
For C: Too mature

Peach O'Reno (Wheeler and Woolsey) (RKO) fast farce, with hokum, shady wisecracks, and usual horseplay of these "stars." Mostly burlesque of Reno and divorce, with the stars as crack-brained divorce lawyers. Quite laughable or boring, depending on one's taste in amusement.
For A: Depends on taste *For Y:* Doubtful *For C:* No

Private Lives (Norma Shearer and Robert Montgomery) (M-G-M) Elaborate sex-exploitation. Divorced pair marry new mates. The two couples begin honeymoon at same hotel. Old love revives, original pair elopes to resume same old alternation of wrangling and amorous love-making for reels. Lively and humorous.
For A: See it and think *For Y:* Pernicious *For C:* No

Rainbow Trail, The (George O'Brien (Fox) Typical and very ordinary Western, of complex struggle over gold fields in 1880. Usual thrills and dangers and deaths. Extraordinary for splendid photography of the Grand Canyon as background for the action.
For A: Mediocre *For Y:* Fair *For C:* Doubtful

Secret Witness, The (Una Merkel) (Columbia) Murder-detective-mystery rather above average and fairly free from objectionable elements. Ingenious crime, rather interestingly solved by heroine. Methods of creating and holding suspense to the end not dramatically sound but quite effective.
For A: Good of kind *For Y:* Probably good
For C: Doubtful

Sherlock Holmes' Fatal Hour (A. Wontner) (Warner) Poor title for English production of real interest, making Sherlock and famous fellow-characters convincingly true. Two Doyle stories woven together. Fairly good technique, good acting, slow tempo of real life, fine English finely spoken.
For A: Interesting For Y: Very good For C: Good

Sooky (Jackie Cooper, Robert Coogan) (Paramount) Interesting, realistic, heart-interest story of little rich boy and poor boy, staunch pals. Mostly thoroughly amusing but very pathetic at times. Too much megaphone control make the boys' speeches and actions rather unboylike in spots. Generally fine.
For A: Interesting *For Y: Excellent*
For C: Fine but sad

Sporting Chance, The (Buster Collier) (Peerless) Racetrack story of no distinction whatever—the usual crookedness in owners and jockeys, the girl, hero wins final race in blaze of glory, etc., etc. Just another imitation film, made in a hurry for what it will bring in at the box office.
For A: Mediocre *For Y:* Hardly *For C:* Hardly

Strictly Dishonorable (Paul Lukas, Sidney Fox, Lewis Stone) (Universal) Charming, sophisticated comedy beautifully acted by the three principals. In part a strong argument in favor of "love" without marriage, but avoids the cheap or offensive. Fine dialog, fine direction, fine photography.
For A: Interesting For Y: By no means *For C:* No

Surrender (Warner Baxter, Leila Hyams) (Fox) Grim, depressing picture of life in German prison camp during great war, with romance furnished from nearby castle. Soundly realistic rather than sensational. Plot and action only fair, but total effect genuine. Excellent propaganda against war.
For A: Fair *For Y:* Probably good *For C:* Unsuitable

Tonight or Never (Gloria Swanson) (United Artists) Highly sexed comedy, typically made for Gloria's clothes, form, and voluptuous goings-on. Temperamental prima-donna needs "love" for sake of her art, chases and wins a lover, is instantly a greater artist next day, so marries him. Hardly notable.
For A: Depends on taste *For Y:* Pernicious *For C:* No

West of Broadway (John Gilbert, Lois Moran) (M-G-M) Rich hero returns invalid from war, finds fiancee marrying another. Hence, drunken orgy, marriage to gold-digger heroine. Attempts divorce but good little heroine, really in love, wins out. Mostly mediocre entertainment, including the acting.
For A: Mediocre *For Y:* Hardly *For C:* No

How Others Use This Page

FROM the numerous comments which have been received concerning this page we share with others some suggestions for the use of these film estimates in the hopes that it will serve to increase their usefulness.

One reader has suggested that pastors and superintendents clip the page, paste it on an attractive poster, and place it on a bulletin board in the church school building.

Another reader suggests that each film review might be pasted on 3x5 cards and filed alphabetically by title, for future reference. Because films are shown in various sections of the country at different times and because many theaters frequently show the older pictures as "revivals," this plan should prove useful to many.

Still another community reports a theater manager who has asked for advice about pictures to show and has been given the aid of this page.

An increasing number of parents are finding the *Journal* an aid in solving the many movie problems which arise in the home.

What's Happening in Religious Educatio

THE first of a series of conferences on matters of leadership training for state council secretaries and denominational field workers was held on December 15 and 16, in Washington, D. C. Those present were A. J. R. Schumaker, Director of Leadership Training for the American Baptist Publication Society; Erwin L. Shaver, Secretary of Leadership Training for the Congregational Education Society; N. F. Forsyth, Superintendent of the Department of Leadership Training, Methodist Episcopal Church; Forrest L. Knapp, Director of Leadership Training, the International Council of Religious Education; Robert Davids, General Secretary of the Maryland-Delaware Council of Religious Education; Z. B. Edworthy, General Secretary of the Virginia Council of Religious Education; F. B. Shelton, Executive Secretary of the Holston Conference, H. H. Sherman, Executive Secretary of the Baltimore Conference, and W. Archer Wright, Executive Secretary of the Virginia Conference, Methodist Episcopal Church, South; A. C. Brown, West Virginia Conference Director, J. H. Bishop, Wilmington Conference Director, and J. C. Millian, Baltimore Conference Director, Methodist Episcopal Church; J. R. Duffield, Field Director for Baltimore Area, Presbyterian Church in the U. S. A.; and C. L. Fisk, Field Director for Ohio Area, Congregational Education Society.

The conference was sponsored by national denominational and interdenominational directors of leadership training. One of the chief purposes was to plan how to set up and conduct Christian leadership conferences for leadership training deans and instructors. In the conference at Washington distinct progress was made in the study of interdenominational cooperation in the whole field of leadership training.

The plan for the conferences grew out of a recognition of the distinct need among leaders in Christian education for special study of effective procedures in leadership training.

Other conferences of a similar nature will be held in other sections of the country as a desire is expressed for them.

DR. EARL S. RUDISILL, pastor of St. Luke's Lutheran Church of York, Pennsylvania, is one of the many pastors who are giving an increasing amount of time to the leadership of the educational program of their churches. He has made a special study of the matter of family life and has recently given significant courses of lectures on the fundamentals of home life. They are for parents, prospective parents, and other home builders. Some of these have been given in his own church, and for the coming year a series will be given in the local Y. W. C. A. under the auspices of the Advisory Council of Parent-Teachers' Associations.

CHILDREN'S church school workers who recall the charming personality of the late Miss Nannie Lee Frayser, her power as a story-teller and interpreter of child nature, and her many years of summer-school and convention service in the International field, will learn with interest that the board of education of Louisville, Kentucky, where she lived and taught, is now erecting a school building which is to be called the Nannie Lee Frayser School.

IT IS with sincere regret that the Board of Directors of the Pennsylvania State Sabbath School Association announces that the services of Dr. George W. Wellburn are to terminate within the course of the next few months. As the director of Leadership Training, Vacation Schools, and Weekday Religious Education for this organization during the past several years, Dr. Wellburn has brought to the Association a high educational background and rich fund of information, and his co-workers are deeply appreciative of the distinct contribution which he has made to the program of religious education in his state.

In accepting the resignation of Miss Lillian E. Reed, who for the last three years has served as superintendent of the Children's Division of the Association, the Board of Directors also passed a resolution in appreciation of the fine technical knowledge and educational content of her work which "has seldom, if ever, been exceeded." Miss Reed's resignation is to become effective January 15, 1932.

MISS FRANCES WOOLERY of Fort Worth, Texas, has recently been called to the editorial department of the Christian Board of Education as Assistant Editor of Young People's Literature. Miss Woolery is a graduate of Texas Christian University where she specialized in intermediate work. Last April Miss Woolery was called to the Christian Board to write certain sections of the new Intermediate Comprehensive Program which is now in preparation and will be issued in October, 1932. Her ability and experience will make her a valuable addition to the editorial staff of the Christian Board and to the cooperative fellows of other denominational leaders.

Looking Ahead

What is Coming in the JOURNAL?

"I could not afford to miss even one number of the *International Journal*" is a constant refrain in letters from *Journal* readers. As one looks over the themes that will receive special emphasis in the *Journal* for the next few months he sees the reason for this. These themes are: March: "Easter and Loyalty to Christ." April: "Personal Guidance and Mental Hygiene." May: "Cooperative Work." June: "Religious Education in the Home." July: "The Educationally-Minded Church."

Thumbing through the record of articles already listed for these numbers, these appear:

"Easter: Then and Now" by Rev. Frank S. Mead, a timely discussion of a seasonal theme. For March.

"Faith or Fear" by Dr. William S. Sadler, the well-known writer on mental problems. For April.

"The Larger Parish Plan" by Dr. M. A. Dawber, on a live and pressing issue. For May.

A RECENT article in the *Journal* tell about a retreat for planning the you people's program of a local church stir lated the Westminster Church School in W mington, Delaware, to follow out a simi plan. A retreat for the entire staff of school to deal with the broad objectives Christian education in an inspirational s ting was provided. Saturday afternoon a evening in a Boy Scout Camp, forty mi from the city in beautiful surroundings, w given to the program. Competent speciali were present. The results were all w much worthwhile. Mr. Jesse Stillman the superintendent of this school.

THE American Standard Bible Commit is holding an important meeting New York on January 21-23, 1932.

THE Religious Education Club of Nor western University was host to members of similar organizations in oth schools in the Chicago area at a Christm banquet. Dr. George Albert Coe spoke the subject, "Social Reconstruction throu Religious Education—But How?"

MOTION PICTURES with sound acco paniment are featured at a series Sunday evening devotional services bei held at the University of Pennsylvania Chr tian Association. The student chairmen enthusiastic about the venture and rep that, with no special advertising, the atte ance has increased more than eighty p cent in five weeks. The first series of t motion picture programs have been bu around the life of Christ. The auditorium kept in semi-darkness from the beginn until the end of the visualized progra and after each presentation Rev. Harold Carr, Pastor of the Asbury Methodist Chur speaks on the service theme, closing with informal discussion.

The prelude, postlude, and other musi parts of the service are reproduced org selections; and the Scripture selection a prayer are offered by the students.

This undertaking is under the direct of the department of religious educati headed by Rev. Monroe G. Everett, the Pr byterian university pastor who is maintain there by the Presbyterian Board.

REV. HENRY KATTERJOHN, Profes of Psychology, Education, and Rel ious Education at Elmhurst College, di on November 4, 1931, in his sixty-seco year. Professor Katterjohn had served t program of his church in many ways. was the first president of the national you people's organization of the Evangeli Synod thirty years ago. For some years was editor of Sunday school publicatio and also Superintendent of the Evangeli Student Department. Up until three ye ago he was editor of the *Evangelical St dent*. He has been active in the promoti of the program of religious education in t churches throughout Chicago and, for number of years, dean of the Elmhurst Co munity Training School.

. J. L. KRAFT, Treasurer of the International Council of Religious tion, recently underwent a very seri- peration at the Presbyterian Hospital icago. He is now improving.

ERIES of tours of Russia is being arranged for the summer of 1932 by Lindsay Patterson, author and news- woman who is now in Russia study- avel conditions, and Professor Roy H. ay of the Departments of Political e of New York University and Colum- niversity. A special tour for those who to make a study of political, social, conomic conditions in Russia and their ational significance will be given under ersonal direction of Dr. John Barrett, rity on international relations, former d States Minister to Siam, Argentine, na, and Columbia, and at one time the tor General of the Pan American n at Washington. University credit may cured for the completion of this trip.

R. JOHN W. SHACKFORD, formerly general secretary of the Board of tian Education of the Methodist Epis- Church, South, is now pastor of the horne Avenue Church of Charlotte, a Carolina.

BIBLE CLASS for pastors exclusively was organized by the Biblical Semi- New York. The group meets every day afternoon in the Chapel of the nary and is under the leadership of Dr. ert W. White, President of the Semi-

R. HENRY ROE CLOUD, full-blood Winnebago Indian, has been named representative in the Indian service for Home Missions Council.

a vote of more than two to one the Standing Committee of the House of iament recently refused to allow the ing of the theaters on Sunday in Eng- , the proposal having had but little sup- from the rank and file of the theatrical who do not favor a seven-day week.

TWEEN three and four thousand stu- dents and faculty members from col- , universities, and professional schools anada and the United States will meet representatives from other lands at the enth Quadrennial Convention of the ral Council of the Student Volunteer ement in Buffalo, New York, December hrough January 3.

HE American Federation of Labor, meet- ing in Vancouver, British Columbia, ber 15, 1931, recorded its disapproval ilitary training in the public schools and lved to give its fullest support to the l central bodies and state federations of r in their efforts to oppose the introduc- of military training into the schools.

AN S. NOWLAN, Secretary of the Massa- husetts Council of Religious Education, become pastor of the Union Church of l, Massachusetts, giving part time to oral work and continuing his work as tary of the Council. At the joint con- ion of the Massachusetts Council of Re- us Education and the Massachusetts eration of Churches held in Worcester, sachusetts, November 16-17, consideration given to the relationship between the organizations. The Council of Religious cation is functioning as the Educational mission of the Federation of Churches, ough otherwise the two agencies are or- ically separate.

WHILE statistics of membership are not a complete measure of the value of a movement, nevertheless, in the case of the Boy Scouts of America, a statement of membership totals is so impressive as to check and hold attention. The world movement of Boy Scouts now numbers more than two million boys and leaders; in America, of that figure, some nine hundred thousand men and boys are actively associated in Scouting. Nearly six hundred and fifty thousand are boys, and they are to be found in every city, town, small village, and far out on the farms. Numbers are important here because they serve to show that the Boy Scout program catches the interest of boys everywhere, and holds it through the formative years, with a program of outdoor activities and learning by doing. The movement comes to its Twenty-second Birthday in Boy Scout Week, February 7-13, 1932, with a fine record of accomplishment.

The Religious Education Activities of Three Hundred Pastors

This is the title of Research Service Bulletin No. 9 just issued by the International Council. It is of special interest to pastors, describing the extent to which three hundred pastors of medium size churches perform important leadership activities in religious education. The pastor holds a strategic position for the improvement of religious education in his church, and this bulletin portrays the present practices of pastors in this important field, and suggests needs for improvement. It can be obtained for twenty-five cents, postpaid, cash with order, from the—

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"For He Had Great Possessions"

(Continued from page 37)

ASENATH: He said—that? And what did you do, Ben Azel?

BEN AZEL: I came—home. (*They are both silent for a long moment, then he breaks out passionately.*) What else could I have done! How could I know, then, that the day would come when all these things would be as nothing! I thought he was unreasonable—impossible—when he only asked me to choose between the fire and the ashes, between bread and a stone. God pity the man who has to pass through hell to find what heaven is made of! And God—forgive him!

(BEN AZEL *sinks to his knees. There is a long silence.*)

ASENATH (*gently*): But the Galilean would forgive, Ben Azel. He forgave Zakkai the publican and brought peace to his heart. Zakkai himself said he was kind, that there was forgiveness in his eyes. And he healed blind Bar Timaeus! Why might he not also heal one who had been blind in soul?

(BEN AZEL *turns away wearily.*)

BEN AZEL: But how can I go to him—when my shoulders are still burdened with the garments of wealth he bade me cast aside, when my very hands are heavy with the gold I chose instead of him?

(*He looks down at his rich garments and holds out his hands covered with rings. Suddenly he slips one of the rings from his hand and lets it fall to the floor. Then, as if fired by a sudden purpose, he slips them all off his fingers, one after the other, letting them fall where they will, and, unfastening the clasp at his shoulder, lets the rich outer cape he wears fall to the floor.*)

BEN AZEL (*lifting his arms in sudden triumph*): You are right. It is not too late. It is never too late if you are ready with all your heart to truly seek him! I go to Jerusalem to find the Christ!

CURTAIN

Scene Five

TIME: The day after the Sabbath.

PLACE: The same.

It is morning, three days later. HADASSAH *enters, back. She is looking for* NASON.

HADASSAH (*seeing him off stage, right*): Nason! Oh, Nason!

(NASON *enters, right.*)

HADASSAH: What has happened! Is there any news from Jerusalem?

NASON (*reluctant to tell her what he has heard*): How should I know? There is no truth to be had from these rumors flying around in the market place.

HADASSAH (*in fresh anxiety*): Then there are rumors?

NASON (*evasively*): There are always rumors. Did you ever see a cubit of cloth change hands without a clacking of tongues? Mind you not how many times it has been told for a surety that that robber called the "son of the father" has at last been killed, and how a few months ago it was whispered by idle tongues that Caesar himself was dead? Nay! Put no faith in rumors.

HADASSAH (*frightened*): Why do you speak of death—unless—oh, tell me, Nason! What have you heard? You yourself are afraid for the Galilean. I can see it in your face.

NASON: Afraid for him? Yea, that I am. (*Voice suddenly tense.*) They say that three were crucified the day before the Sabbath.

HADASSAH (*drawing back in terror*): Not—not—

NASON: I cannot tell. There were two thieves and with them—some say the third was Barabbas, son of the father, and others—(*He is silent for a moment.*) But strange things have happened in Jerusalem. I had it from a fleeing band of traders that the heavens were darkened at midday, and that there were earthquakes, so that the very graves of the dead were thrust up into sight! And it is whispered that the veil of the Most Holy Place is torn from top to bottom!

(HADASSAH *draws back in fear. She sees* ASENATH *coming beyond the pillars.*

HADASSAH: Hush! The mistress must not know. Go, Nason—quickly, before she comes!

(NASON *withdraws hurriedly, right.* HADASSAH *sits on bench, left, trying to suppress the fear and anxiety she feels.* ASENATH *enters slowly, back. She is vainly trying to pass away the time patiently until* BEN AZEL'S *return. She walks up and down, her hands clasping and unclasping nervously. She wears no jewels, only a garland of little yellow flowers about her neck.*)

ASENATH (*unable longer to restrain herself*): Oh, why, Hadassah—why does he not come? Why does he wait so long?

HADASSAH (*gently*): It is not long past the Sabbath. Surely he will come soon, mistress.

ASENATH: I cannot bear it if another hour passes. Always the shadow keeps creeping along the circle of the hours. There is no end—only the shadow, creeping. What if he never comes, Hadassah? What if the shadow keeps creeping—forever!

HADASSAH: Surely he will come, my mistress. Perhaps even now he is entering the gate. (*She goes eagerly to the entrance, back, shading her eyes with her hand.* ASENATH *watches her tensely. As* HADASSAH *comes back, sadly,* ASENATH *sinks down on the settle, dejectedly, her head falling on her arm on the back of the seat.*)

ASENATH (*brokenly*): I am afraid, Hadassah. There is nothing but darkness all around—and this emptiness within!

HADASSAH (*coming close to her*): Listen, my mistress. Once when the disciples of the Galilean went out on the lake alone, a great storm came up so that the waves rose high all about them and there seemed nothing but darkness. And Jesus came walking to them upon the waters and said unto them, "It is I. Be not afraid."

ASENATH (*lifting her head*): What else did he say, Hadassah?

HADASSAH: One of my father's friends is a friend of the disciple John, and he has told us many of the Galilean's sayings. But I can remember so few of them! "Come unto me," he said once, "all you that labor and are heavy laden, and I will give you rest." Then, again, "I am the bread of life. He who comes to me shall never hunger, and he who believes on me shall never thirst." Are they not beautiful words, my mistress?

ASENATH (*eagerly*): Tell me more, Hadassah. Tell me all you can remember.

HADASSAH (*softly*): "I am the light of the world. He who follows me shall not walk in darkness but shall have the light of life." "I am the good shepherd. The good shepherd gives his life for the sheep" (*repeating softly, wonderingly*)—"gives his life"—

ASENATH: More—tell me more.

HADASSAH: "I am the resurrection and the life. He who believes on me, though he were dead, yet shall he live, and he who lives and believes on me shall never die... Because I live, ye shall live also."

(BEN AZEL *stands in the entrance, back. They do not see him for a moment. Finally* HADASSAH *turns, springs up, gives a little cry, and draws slowly back. She stands motionless near the bench, l* ASENATH *rises joyfully.*)

ASENATH: Ben Azel! (*He makes no repl* You have brought the Galilean? Tell —Oh, tell me you have brought him!

(BEN AZEL *slowly enters. In his be ing there is utter weariness. His g ments look dusty and bedraggled.*)

BEN AZEL: I was too late, Asenath. T Nazarene is—dead. They have killed h

(ASENATH *gazes at him a moment stupefaction.* HADASSAH *gives a little c and sinks to the bench, covering her fa with her hands.*)

ASENATH: No—no, Ben Azel! They cou not kill him! He is the Christ!

BEN AZEL: Christ! There is no Chris They have crucified him—hung him on cross—and laid him in a tomb! And t door of the tomb is closed—with my ow eyes I saw it closed.

ASENATH (*dropping down on bench, right*) Then—there is nothing but darkness, aft all. You were wrong, Hadassah. He wa wrong. There is no light,—no life,—n rest! Nothing but the shadow—creeping I should have known it was an idle dream a mockery. Yet for one blessed momen my soul knew rest and peace!

BEN AZEL (*in sudden passion*): It was who crucified him—I and those others wh would not receive him! He called me t follow him, and for a handful of gold let him pass by. God, blot from my sou the shadow of those crosses! Nay, let m remember, for only thus can I seek atone ment for my soul's unworthiness! (*Afte a pause.*) If only he could have know that I was ready to give up all and follo him! that in that final hour of agony tried to make the burden lighter on hi shoulders! (*Speaks half to himself, pau ing often, as he walks ceaselessly back an forth.*) He was bearing his cross—wit the mob all about him, jeering at him throwing stones—and those thorns, press ing deep into his flesh. And all at once he fell. I could not bear it. I went an found the centurion—and gave him all th gold I had with me—if he could find another man—to bear his cross. He found a great husky fellow, a Cyrenian, wh happened to be standing by. Then—th mob thrust me back—I could not even ge a glimpse of his face. If I could only think he knew—

(*He stops close to the bench, right, an stands looking down.*)

HADASSAH (*gently*): My master, he di know. He must have known.

ASENATH (*brokenly*): It is strange! If h had lived, Ben Azel, I believe that I could bear this agony of sorrow that is ours. For there is power in his words to bring peace to troubled, broken hearts. Were he alive, I am not even sure that I would ask him to fill these arms again. For in seeking the lesser love, perchance we might lose the greater. Who can tell? Perhaps it is easier for empty arms to lift themselves to God!

BEN AZEL: Even in his death he has shown us that love is stronger than life. But—oh, God—is there nothing stronger than death!

(JOHANAN *stands in the entrance, back. If possible, let a strong light from th front be concentrated on the entrance. There is a look of triumph on* JOHANAN' *face. Seeing it, the others rise, watchin him in amazement.*)

JOHANAN (*triumphantly, holding out he arms*): *Life*—is stronger than death For Christ is risen!

(*There is a sudden hush as each tries t comprehend his words. Only* HADASSAH *seems to catch their significance. She*

(Continued on page 45)

NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

en Doors In Religious Education. in W. Suter, Jr. New York, Richard ith, Inc., 1931. 128 p. Price $1.25.

e is a simple and readable introduc- religious education for the lay work- ose background renders technical or chensive treatises too difficult. Dr. who heads religious education in the tant Episcopal Church, has in this book several purposes evidently in such as: simplicity and clarity of ent; emphasis on the essentially re- ; note in religious education; and a sis of conflicting viewpoints, as for ple, conflict between authority and ity, between traditional and progres- educational philosophy, between em- on knowledge and on experience. is reason the book should help to alley lice against religious education and many friends for the educational em- s in church work.

scope of the treatment is suggested uch chapter headings as: "Toward r Knowledge," "Toward Better Wor- " "Toward a Better Understanding of ld and the New," "Toward a Creative f Authority," "Educating the Spirit." s should prove a practical and helpful for any church school workers' library ding list.

—H. C. M.

easuring Certain Aspects of Faith od as Found in Boys and Girls Fif- , Sixteen, and Seventeen Years of By Harold I. Donnelly. Philadelphia, minster Press, 1931. 118 p.. Price

is is an account of the construction standardization of the Donnelly Relig- Discovery Test for measuring "the effect ith in God upon certain conduct situa- , the attitude of trust or confidence in and the content of belief about God." test is for use with Protestant church l pupils, fifteen, sixteen, and seventeen of age for whom norms are available, l on actual pupil reactions to the test. standards or goals as determined by rs are not offered, and the test is scored ut relation to such standards. Compar- are noted on the test performances of h school and high school pupils, but s were not secured for the latter.

addition to a useful measuring instru- , the author gives us an illuminating comprehensive example of the problems ved in test construction and some in- ion of the necessary resources in time technical skill. Detailed accounts are on the preparation of the preliminary form, its revision and refinement involv- problems of scoring, reliability, and ity.

—O. M.

ew Russia's Primer. By M. Ilin. slated from the Russian by George S. ts and Nucia P. Lodge. Boston, Hough- Mifflin Company, 1931. 161 p. Price 5.

is is the story of Russia's Five-Year- .. It was designed for children of from e to fourteen years of age in the schools ussia.

hatever one's attitude may be toward the ian experiment, this book is a splendid ple for study by educators who wish ake education interesting, and at the time it is informing with reference to viewpoint of Russian leaders toward their -Year-Plan. — F. L. K.

The Christ Of The Classroom. By Norman E. Richardson. New York, The Macmillan Company, 1931. 372 p. Price $1.75.

In this book there are eleven chapters, as follows: 1. Jesus the Master Teacher; 2. Jesus' Conception of "Learning Outcomes;" 3. Christ the Creative Teacher; 4. Prophetic and Priestly Elements in Jesus' Teaching; 5. The Master Teacher at Work; 6. Jesus Christ as Teacher-Evangelist; 7. Jesus Christ as Teacher of Adults; 8. Jesus' Contribution to Character Education; 9. For Me to Teach Is Christ; 10. Continuing His Teaching Ministry; 11. Whither Bound in Religious Education?

In the introduction the author says that he has been "forced to conclude that certain modern trends in the American, religious education movement are out of line with this priceless Christian heritage." (That is, the heritage of the work of Jesus.) Later he says, "Christian, religious education is now rapidly finding its way toward a theory and a practice that are consistent with the essential genius of the Christian faith and that are permeated with its original, spiritual contagion. To strengthen and enrich these trends is the sole purpose of making the following . . . analysis of the mode of teaching used by the founder of that faith."

Further along in this discussion he states three of his convictions concerning Christian education. "The writer is deeply convinced of the fact that the evangelistic, the redemptive, the missionary program of organized Christianity, will continue to lag until there is a widespread and intelligent appreciation of the primary saving function of Christian educators." "Another conviction which lies back of the writing of this book is that the teachers and directors of religious education, who intend to do their work in Christian churches, should make a devout and thorough-going study of Jesus Christ, the teacher, and make this study a central, primary, and indispensable part of their training." The third conviction is suggested in a reference to certain of the difficulties in the teacher-training curriculum of the Protestant evangelical churches. Says Dr. Richardson, "There should be more of supervised or guided observation of the most competent teachers while they are teaching . . . . This need can be met with greatest directness, economy, and success by a reverent, critical study of the actual teaching procedures of Jesus Christ, the master teacher."

With this purpose and with these convictions, many religious educators are undoubtedly in agreement.

Some readers will gain from this book certain ideas regarding the work of Jesus which they did not previously have. There are those who have failed to recognize that he was a teacher, and this book may start them toward a new point of view.

Other readers are almost sure to gain the impression that this is an attempt to quote Scripture in support of the author's pre-conceived views. Perhaps he originally gained his views from a study of the work of Jesus. If he did, would it not have been much better to begin with that study in this book and then deduce principles, rather than to begin with principles which are said to be scientific, and then consider the teaching of Jesus in the light of those principles? It is difficult to avoid drawing the inference that the author is rationalizing his own views.

The third conviction of the author, as suggested in his introduction, might indicate that he is trying to draw for us a picture of Jesus so as to help us see him actually at work as we might see some expert teacher of our modern day if we were to visit the class room. Certainly that is a worthy motive, but one seems to find in the book only the contention that Jesus did use sound objectives and principles; there are lacking those literary "moving pictures" which a student of the work of Jesus would be exceedingly happy to find.

In his chapter on Learning Outcomes, Dr. Richardson states that the righteousness as taught by Jesus Christ, which is the objective of Christian education, cannot be objectively measured. In this he seems to be attacking the current movement in the field of measurement in religious education. In his chapter on Christ the Creative Teacher, he says, "If a teacher is a master of the technique of teaching creatively, he will have no difficulty in locating, observing, and recognizing evidences of his success," and then he goes on to illustrate how it will be done! If these discussions are not actually contradictory, they do need some harmonizing which the author has not provided.

In his last chapter the author undertakes to show that there is confusion and conflict with regard to the theory of Christian education. He quotes from statements made by certain leaders of thought to illustrate his point. An examination of these quotations, and the sources from which they come, reveals three facts; first, some of the inferences which he draws from the quotations are entirely out of harmony with the quotations themselves; second, some of the quotations, taken without their contexts, do not at all give the impressions which the authors intended; and, third, the basic points of view of the leaders of thought in Christian education are not adequately presented.

As previously suggested, this book will give some readers definite help with reference to their point of view toward Christian education. There is reason for fear that it will be disappointing to others.

F. L. K.

With the Door Open. By J. Anker Larsen. Translated from the German by Erwin and Pleasaunce Von Gaisberg. New York, The Macmillan Company, 1931. 112 p. Price $1.50.

An unusually concrete and interesting autobiographical sketch of mystical experiences. Clairvoyant flashes of experience with "the eternal Now" in terms of vivid sense expression, which become more frequent and extended, convince the author that such experiences of release from time and space into a mystical sense of immediacy of the eternal may come to all normal persons.

—H. C. M.

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Behavior Situations of Senior High School Young People. Prepared under the direction of W. C. Bower. Chicago, The University of Chicago. 101 p. Price $1.40 postpaid.

This is a mimeographed volume containing an objective analysis of the relations which senior high school young people sustain to their world, within which behavior situations emerge. The procedure followed in providing the material of the book was one of concensus of judgment by successive groups of graduate students, many of whom have had many years of experience in work with young people of this age group. The work was done under the personal direction of Professor W. C. Bower.

It was recognized by those working on the project that the procedure used was one of two basic approaches to the discovery of life siutations. Care was taken not to confuse with this approach the second basic approach: namely, that of case studies which reveal the ways in which individuals actually experience given situations.

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It would be impossible to provide a complete analysis of the experience of any age group, but there is a fairly comprehensive and accurate photograph, so to speak, of the behavior situations within which the religious educator may expect behavior to arise.

Without a question, this represents the most basic and thorough piece of work done by any agency and should have far-reaching value to all bodies at work building curricula materials.

Other compilations are ready now, and more will be ready soon. "Behavior Situations for the Pre-School Child" can be secured for 58c postpaid. The one for young people is on the press and will be ready by the time this review is in print. Within several months the analyses for primary, junior, and adult ages will be ready.

Those desiring copies of this material should send orders to Professor W. C. Bower, The Divinity School of the University of Chicago, Chicago, Illinois. A limited supply of these materials is available.

—R. A. B.

The Religion of Jesus. By Toyohiko Kagawa. Philadelphia, The John C. Winston Company, 1931. 126 p. Price $1.25.

The life and work of Toyohiko Kagawa are commanding so much attention from Christian people today that any writing of his concerning his philosophy and beliefs is received with gratitude and hardly needs a review statement. *The Religion of Jesus* is Kagawa's exposition of the principles by which Jesus lived and, he believes, those by which Christians today should be governed. He discusses: "The Knowledge of God," "Jesus and Men's Failures," "Jesus and Prayer," "The Death of Jesus—Its Before and After," and "The Relation of Jesus to His Disciples."

Included in the book is a biographical sketch by Robert E. Speer. To read of the wealth Kagawa might have had, his life of poverty, his work in the slums of Japan, his lecturing and preaching, his writing, his active part in social, economic, and government affairs, and the incredible extent of his personal charities leads one to exclaim as have many others, "Here, indeed, is one of the world's outstanding Christian personalities!" As Dr. Rufus Jones has said, "He is not a man behind a pulpit; he is a demonstrator in a laboratory. He is showing, once more, that Christianity is not talk, it is action; it is not words, it is power."

The Religion of Jesus and a former book *Love the Law of Life*, are now available in one volume from The John C. Winston Company, Price $2.50.

Factors Related to Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States. By Nevin C. Harner. New York, Bureau of Publications, Teachers College, Columbia University, 1931. 101 p. Price $1.50.

A study of several hundred church schools to determine factors related to gain or loss in numerical growth. The data cover developments over a period of eight years and are treated statistically in the main portion of the report. This is supplemented by intensive case studies of four schools. The conclusions are summarized in non-technical style so that persons engaged in the practical work of local churches and church schools may easily interpret them.

The Unique Aloofness of Jesus. By Jacob Bos. New York, Richard R. Smith Inc., 1931. 245 p. Price $2.00.

A treatment of the life and personality of Jesus which constitutes something of a protest against the trend toward identifying Jesus with the common stream of humanity. a vigorous protest also against the "worldliness" of current Christianity is involved. The author believes that the aloofness of Jesus calls likewise for the separation of his followers from the secularism of our day.

—H. C. M.

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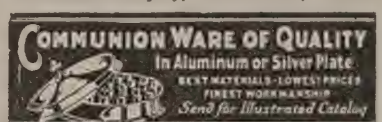
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Books Received

Divine Art. By J. D. Townsend. rk, The Abingdon Press, 1931. 183 p. 1.75.

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Church Library. A Manual. By th Louisa Foote. New York, The on Press, 1931. 63 p. Price $0.75.

Word We Preach. Sermons by Repive Men in the Baptist Ministery. by W. H. Rogers. Philadelphia, dson Press, 1931. 287 p. Price $1.50.

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chology for Religious and Social ers. By Paul Vining West and Charles d Skinner. New York, The Century ny, 1930. 528 p. Price $3.00.

Present-Day Summons to the Mission of Christianity. By John tt. Nashville, Cokesbury Press, 1931. Price $2.50.

Harvest and the Reapers. Studies ngelism. By Harry Maurice North. lle, Cokesbury Press, 1931. 207 p. $1.25.

Vision of Victory. By Richard H. . Milwaukee, Wis., Morehouse Pub- Co., 1931. 212 p. Price $2.50.

Art of Jesus As a Teacher. By s Francis McKoy. Philadelphia, The n Press, 1930. 185 p. Price $1.50.

Church in History. By Arthur Wil- Nagler. New York, The Abingdon 1929. 468 p. Price $3.00.

Paul: The Herald of Christianity. nophon P. Wilfley. Nashville, Cokes- Press, 1931. 267 p. Price $2.00.

Preacher As a Man of Letters. chard Roberts. New York, The Abingress, 1931. 216 p. Price $1.50.

ial Progress and Christian Ideals. by William P. King. Nashville, Cokesbury Press, 1931. 360 p. Price

Church in the Modern World. Stanley Russell. New York, Richard ith, Inc., 1931. 179 p. Price $2.00.

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"For He Had Great Possessions"

(Continued from page 42)

rises slowly, a look of intense wonder and awe upon her face.)

BEN AZEL (*in amazement*): Johanan!

JOHANAN: He is risen, I tell you! The tomb is empty! He is no longer dead—but alive!

BEN AZEL (*in slow incredulity*): Johanan—you are mad! God knows it is enough to make us all mad—this eternal emptiness of soul, this hopeless groping in the dark!

JOHANAN (*taking Ben Azel firmly by the shoulders*): No—I am not mad. Look into my eyes, and behold in them a triumphant vision of the living Christ! Feel this deep, pulsing fullness of joy flow from my being into yours, and share with me the blessedness of this life eternal!

BEN AZEL (*in sudden tense excitement*): Tell me, Johanan—tell me all!

ASENATH (*breathlessly*): Yea—tell us!

JOHANAN (*more slowly, a reverent wonder still possessing him*): This morning, early, the women who had come with him out of Gallilee came unto the tomb, bringing the spices which they had prepared. And as they went they were saying among themselves, "Who shall roll us away the stone from the door of the tomb?" For the stone was exceeding great. But looking up, they saw that the stone was rolled away! And, entering into the tomb, they saw a young man sitting arrayed in a white robe, and they were amazed. But he said unto them, "Be not amazed. You seek Jesus, the Nazarene, who has been crucified. He is risen. He is not here. Behold the place where they laid him!" And they departed quickly from the tomb with fear and great joy and ran to bring his disciples word. (*After a pause*) It is true. With my own ears I heard the story from their lips. Only believe, Ben Azel. Let the truth burst upon your darkness like a light! Let the emptiness be filled forever with the presence of the living Christ!

HADASSAH (*softly, lifting her hands to her breast in an attitude of worship*): He lives! And because he lives, we shall live also!

ASENATH (*in wondering joy*): Then—because he lives—little Azor shall live—

BEN AZEL (*coming slowly into the circle of light and lifting his arms*): I believe. There is no darkness. There is no death. There is only—God. For in him is life, and the life is the light of men!

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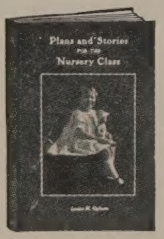

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The Religious Worker and God

(Continued from page 10)

no matter how unknown God's ways may be to him. One can do this as truly as one can devote himself to the service of a child even when he does not know what the needs and possibilities of that child may be because they are not yet developed.

The *second* thing he must do is to work, not with his own devotion to God, but he must use the devotion of others as means to bring people to God. He must seek out and bring into association with one another for the sake of mutual enkindling, those individuals who have this devotion. Then he must bring into this association, or into association with its individual members, those people who do not have this love to God, in order that they may see the pointing finger and hear the crying voice and so discern God. Thus the religious worker must use, not his own devotion, but the devotion of others, to win people to God. He must try to have a little group of devoted souls which will be a source of infection, constantly threatening the community with an epidemic of love for God.

Finally, he must not do very much directly to bring people to love God. He can do other things, but not very much of this. And he must not think very much about it. He must go among people very humbly, with a strong realization of the futility of almost all he can ever say or do to bring them to a love for God. If the invisible light of his own devotion does not illumine to them the presence of God, and if the cry of his own love for God does not sound in their ears, There he is! he can do nothing. All his techniques and methods may be of u for something. But they cannot contribute much direct to the supreme cause of leading people to love of Go If others find the actuality of God through anything whic you and I may provide, it will be only because of th inarticulate cry of our supreme devotion, There he is

Easter Week in a Public High School

(Continued from page 18)

PICTURE OF THE BOY JESUS, HOFMANN

LEADER: brief remarks about Jesus as a Quester. (two minutes

HYMN: "I Would Be True."

PICTURE OF BOY JESUS: Same picture as above again thrown o screen and left throughout candle lighting ritual.

CANDLE LIGHTING RITUAL: (participated in by four boys and fou girls who had been seated on the platform. It was arranged s that the taller candles on the inside next to the picture wer lighted by a taller boy and girl, with sizes graded so that th lowest candles on the outside were lighted by a smaller boy an girl. Each individual lit his candle at the central candle whic was already burning at the middle of the platform.)

Truth: "I would be true for there are those who trust me." A the earth calleth upon Truth, for with her is no unrighteou thing. Great is Truth and strong above all things. I kindle th light of Truth as I begin my Quest for the Heroic Life.

Purity: I would be pure for there are those who care. M strength is as the strength of ten because my heart is pure. kindle the light of Purity as I began my Quest for the Hero Life.

Strength: "I would be strong for there is much to suffer."
"Be strong! We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle; face it, 'tis God's gift.
Be strong, be strong, be strong!"
I kindle the light of Strength as I begin my Quest for the Hero Life.

Bravery: "I would be brave for there is much to dare."
"Let me be a little braver when temptations bid me waver;
Let me strive a little harder to be all that I should be."
I kindle the light of Bravery as I begin my quest for the Hero Life.

Friendship: "I would be friend of all, the foe, the friendless."
"Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load."
I kindle the light of Friendship as I begin my Quest for th Heroic Life.

Generosity: "I would be giving and forget the gift."
"Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and me."
I kindle the light of Generosity as I begin my Quest for th Heroic Life.

Humility: "I would be humble for I know my weakness.
"Let me be a little meeker with another who is weaker;
Let me think more of neighbor, and a little less of me."
I kindle the light of Humility as I begin my Quest for the Hero Life.

Dedication to High Purpose: I would look up, and laugh, an love and lift.

"Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness and thee,
Lord of my life, I come."

I kindle the light of Dedication to High Purpose as I begin m Quest for the Heroic Life.

PRAYER: by leader.

CONCLUDING PRAYER OF CONSECRATION: "I Would Be True," sun as a solo.

Easter Materials

The following Easter services are available from the Internation Council of Religious Education, 203 North Wabash Avenue, Ch cago, at ten cents per copy, cash with order:

"Pilgrims of the Way," by Dorothy Clarke Wilson, March, 19 *Journal.*

"Passion Week," A Service of Worship in Music, Scripture, an Pictures, by Nancy Longenecker, reprinted from the March, 19 *Journal.*

Leading in Worship

(Continued from page 15)

rshiping through Music," said Fred thoughtfully. "What can we find?"

ve could find hymns which said something about singing or g God they would be good," added Herbert.

l we just pick out hymns and Bible verses that say some- bout music or worship?" asked Howard.

at is it that we hope to do for each one of us as we worship r next Sunday?" asked the superintendent.

t it to make us think about music and to realize that we rship when we sing; we don't do it always," said Herbert. l not just think about music but we want to think about rough the words we sing," added Agnes.

could tell the department at the beginning that we are to think about how beautiful music is and that we would bout God as we sing the words and read. That would sort them know," said Ruth Marie.

's find our hymns," said Howard.

boy turned to the table of contents in the front of the l. "'Praise and Worship' would be good hymns; numbers 45," said the one who knew the organization of the hymnal. rought attention of all the committee to the table of con- its meaning and use. Beginning with the first hymn under ction on "Praise and Worship" they thoughtfully read the of the hymns.

mber 31! Look at 31!" said Fred.

'e Bless Thy Holy Name, Glad Praises We Sing.' That's Then after a pause, "Look at the third verse."

With voices united our praises we offer,
To Thee, Great Jehovah, glad anthems we raise.
Thy strong arm will guide us, our Lord is beside us,
To Thee, our Great Redeemer, forever be praise.

mber 35 is good too.

Come thou Almighty King,
Help us thy name to sing
Help us to praise.

sten to this one—this is better yet!

Singing for Jesus, Our Savior and King
Singing for Jesus, The Lord whom we love!

the group went until they had listed ten hymns. Then they l to decide which ones said the things they wanted in their e.

ow can we find anything in the Bible? Is there anything ?"

hich is the hymn book in the Bible?" asked the superinten-

h, the Psalms!"

egin with Psalm 90," suggested the superintendent, deciding ave the introduction of the concordance for another day.

e exclamation after another broke forth as the boys and girls l passages which pleased them. Quickly they read from dif- t psalms.

sten to this:

It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High
To show forth thy loving kindness in the morning
And thy faithfulness every night
With an instrument of ten strings and with the psaltery;
With a solemn sound upon the harp.

nd to this!" broke in another.

Oh come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of salvation
Let us come before his presence with thanksgiving
Let us make a joyful noise unto him with psalms.

ere's another good one:

Oh sing unto Jehovah a new song
Sing unto Jehovah, all the earth
Sing unto Jehovah, bless his name.

us they went, excitedly exploring the Psalms and delightedly ng passages which met their needs. Then they looked at them n and also at their hymns. Their final decision was for: Psalm . 2; Psalm 96:1, 2; Psalm 98:4-6.

ey sat back in their chairs a moment as they looked at their Then—"Wouldn't it be good to have some music? I mean ano solo?" suggested Howard.

ed knit his brows and then said slowly, "But who could do (Great emphasis was placed on the *who* and *do.*)

ter a moment, "Bernard plays," said Jean.

le wouldn't do, he plays nothing but jazz! That would not do worship service," strongly objected Fred.

don't believe he could," said Jean.

uth Marie, you play. You could play that piece you played ssembly. That would be good," put in Fred.

BIBLE LANDS

Few things are so helpful in forming an appreciation of the Bible as learning that Bible lands are real places where boys and girls live today, often with customs and surroundings much the same as in Bible times. The two books listed below are recommended for junior boys and girls.

FRIENDS OF THE CARAVAN TRAILS

By Elizabeth Harris

Associate Professor of Elementary Religious Education, Boston University

A course which seeks to lead to an appreciation of the peoples who live round about the land where Jesus lived. There are carefully worked out worship programs, and definite suggestions for helping teacher and pupil to plan worship services together; also suggestions for handwork, games, and costumes. Cloth, 75c; paper, 50c.

HABEEB

By Mary Entwistle

Author of "Children of the Chief," "Open Windows," etc.

The story of a modern boy of Palestine, full of local color and interest. Charmingly illustrated with colored frontispiece and many pen and ink sketches. Imported from England. Ideal for supplemental reading by pupils studying the Life of Christ or the Old Testament. Cloth, 80c.

Friendship Press

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All looked at Ruth Marie who slowly shook her head. "I don't believe I play well enough to help us worship. I don't know that that piece would be all right."

"Let's go in the other room and Ruth Marie can play it for us. Then we can tell what we think," said Fred.

All went to the other room. Without a word Ruth Marie sat down at the piano. Everyone was quiet while she played.

"That's all right," exclaimed Fred, "isn't it?"

"I think it's fine."

"It's—well—it will help us worship. While Ruth Marie plays it we can think of the Scripture, maybe, and feel God."

"Yes, you play that, Ruth Marie."

They spoke out their opinions rapidly and then appealed to their superintendent. "It's good, don't you think so?"

"It's lovely, I am sure Ruth Marie will help us worship if she plays it for us."

The committee went back to their classroom and added to their list, "Piano Solo, 'To a Wild Rose.'"

"How shall we arrange our service?" asked one of the boys.

Briefly the superintendent helped them to find out some of the first principles of program building; how each selection led on to the next, how one by one they all led up to the most impressive time, just like the climax in a story, and then ended with a concluding thought. This led the committee to reread and to discuss until finally they made their decisions.

Worshiping God Through Music

Call to Worship: "Ter Santus"
Psalm 95:1, 2
Hymn: "We Bless Thy Holy Name" (verses 1, 2, 3)
Psalm 96:1, 2
Psalm 98:4-6
Piano Solo: "To a Wild Rose"
Prayer
Hymn: "Singing for Jesus, Our Savior and King"

"We don't need a story this time, do we?" asked Fred almost in surprise.

"No, this is all right. It does, or we think it will help to do, what we have planned, so we do not want a story," was Jean's answer.

Fred looked at the superintendent for her opinion. "No, Fred, I think you are right, it is a fine service just as it is." The superintendent thought of what Fred had said at the first meeting.

"Who is going to take charge?" asked Agnes.

"Would it not be best for one of us to lead this Sunday because we know more about it," suggested Howard, the boy who had

(Continued on next page)

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Leading in Worship

(Continued from page 47)

made sure the week before that the committee would not "have to take charge" or "do anything."

"Yes, I think so too," were the answers.

"Howard, you do it," suggested Agnes.

"Well, I'll do my best," he answered. "I'll need a good copy of our service," turning to the girl who was secretary.

"Who will read the Scripture?" was asked next.

"I'll read part of it," said Jean. "Why not three people read it?"

They selected two more of their group to read the other Scripture passages. "Then the committee will do it all this time and next time we will ask some of the others to help us."

"And Ruth Marie has the piano solo," said Herbert.

"What about the prayer?" timidly asked Fred.

After a moment one of the boys said to the superintendent, "Won't you pray for us?"

"Yes," she answered feeling sure that as the boys and girls experienced more of worship and of leadership they would be ready to offer prayer in the department worship service.

"I'll have to tell the department at the beginning what we are going to have for our worship services these next three Sundays and tell them what we mean by 'Worshiping Through Music' so they'll know about it. We know about it because we have planned it, but they don't," said Howard, the chosen leader.

Once more they looked over the service. The three who were to read the Scripture made sure they had the correct passages. "There, that's ready," they said, and gathering up their school books they went home.

"Everybody out next Thursday to plan the service on pictures," called Herbert.

Outcomes

A few questions may be raised as one means of evaluating the outcomes.

THE COMMITTEE AND THEIR OWN WORSHIP

What were the boys' and girls' concepts of worship when they met for the first committee meeting?

Do you feel they found a deeper and more personal meaning of God?

Note how their appreciation of worship through music was [illegible] that they wanted to help the department to have it and so felt [illegible] the leader should tell the department about the services.

What caused the committee members to be so carefully cri[illegible] in their selection of the person to play the piano solo?

THE COMMITTEE AND TRAINING IN LEADERSHIP

How were the boys and girls led to intelligent leadership?

The boys and girls found out the meaning and use of the [illegible] rangement and classification of hymns in the book. Did this [illegible] any place in leadership training? Why?

What place in leadership training does evaluation of mater[illegible] and abilities of persons have?

How was responsibility in leadership developed?

To what extent do you think the boys and girls had joy [illegible] anticipation in their work?

Why should leadership training include our deepening of [illegible] sonal, spiritual values?

THE SUPERINTENDENT AND THE COMMITTEE

Which ones of the following do you think the superintend[illegible] considered most important?

The production of a worship service for next Sunday.
Training the boys and girls in leadership.
Giving the boys and girls something to do.
Helping the boys and girls find and understand God better.
Leading the boys and girls into real experiences of worship.
Helping the department to worship.

A "Pupil-Centered" School

(Continued from page 23)

as we brought our own gifts, wrapped carefully in g[illegible] paper, and filled the treasure chest until it overflowed. closing, we made our friendship circle, as we had done often during those four weeks together, and all of Polish and Italian, Black and White, Protestant and C[illegible] olic, sang with real understanding:

> Join hands, then, brothers of the faith,
> What'er your race may be;
> Who serves my Father, as a son,
> Is surely kin to me.

If the success of a vacation school is judged by [illegible] number of baskets on exhibit, I will have to confess t[illegible] our experiment failed. If one should ask just how m[illegible] information these boys and girls received, I would h[illegible] to admit that I have no way of knowing. I am confid[illegible] too that many other boys and girls learned longer l[illegible] of memory verses. I do know that for four whole we[illegible] these intermediates honestly tried to live up to the Gol[illegible] Rule; that they came to know and love certain parts the Bible, which had meaning for them; that they w[illegible] shiped together with joy; and that they learned how live together as Christian boys and girls. Good frien[illegible] they were, and I, as their leader, enjoyed with them new venture in Christian friendship.

Perhaps it was not a "pupil-centered" school after [illegible] That may be judged according to varying definitions the term. I do not claim for it any originality either program or method. I merely pass on this bit of summer's experience, because I am sure that both pu[illegible] and teacher felt in those four weeks the joy of a new re[illegible] tion and a new attitude. And I am persuaded that [illegible] a new attitude, in the minds of teacher and pupil al[illegible] will bring about the result which religious educators so earnestly seeking.

Intermediate boys and girls like to feel that it is "[illegible] school, and not the teacher's, that she is there no[illegible] "boss" but to guide. And I am sure that all of us, w[illegible] have tried both methods, will agree that it is a g[illegible] deal more fun to be a "Counselor" than a "Boss."